

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XV, No. 29

FRIDAY, JULY 17, 1953

United States 1 year \$2.50; 3 years \$5.00
Canada and foreign 1 year \$3.00; 3 years \$6.50

Salvation's Superlatives

By S. Franklin Logsdon, D.D., Pastor
Immanuel Church, Holland, Mich.

"How shall we escape, if we neglect so great salvation?"
—Heb. 2:3.

Please notice the terminology of the text—"so great salvation." It is "so great" because of what it involves. It necessitated the planning and provision of the infinite Godhead. It called for a display of divine love and mercy. It sent Jesus Christ from the highest glory of Heaven to the deepest grief of earth.

"So Great"

The salvation of the Lord is termed "so great," not only because of what it involved, but also because of what it accomplishes. Those who are dead in trespasses and sins are quickened; those who are in darkness are translated into the kingdom of light; those who are afar off are made nigh; those who are outcast are received into the family of God; those who are without hope are given a glorious assurance.

"Christ," we are told, "once suffered for sins, the just for the unjust, that he might bring us to God." This is a momentous revelation! It speaks of distance, difference, deception, disinterest and danger—five irremovable and irremedial conditions dooming the human race unless there be supernatural intervention. But what makes the revelation so passingly wonderful is the clear, unmistakable fact that this all-important intervention has been manifested. It came through sacrifice and substitution—Christ once suffered, the Just for the unjust.

The distance between God and man must be removed. Thus, believers are made nigh by the blood of Christ. The difference must be changed; thus, Jesus died that He might reconcile man unto God. The deception must be dissipated; thus, if the Son of God shall make you free, ye shall be free indeed. The disinterest must be reversed; thus, old things pass away, behold, all things become new. The danger must be relieved; thus, there is therefore now no condemnation for them that are in Christ Jesus. This mighty, marvelous, manifold work of grace invites your careful attention, indeed your immediate acceptance.

What did the hymn writer mean by the words, "I have a Saviour who's pleading in glory"? Can such a matter be so personal, so positive and so practical? In answer to these questions, we quote the psalmist who said with confidence, "The Lord is MY light and MY salvation; whom shall I fear? The Lord is the strength of MY life; of whom shall I be afraid?" This is knowledge of a most transcendent character, yet it is within the



Rev. S. Franklin Logsdon

reach of all. It would at once arrest evil propensities in the life; curb impure thinking; create hope; establish new interests, and saturate the being with a permeating joy. The beloved Apostle John, in his immortal explanation of the purpose of the Holy Scriptures, forcefully affirmed, "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

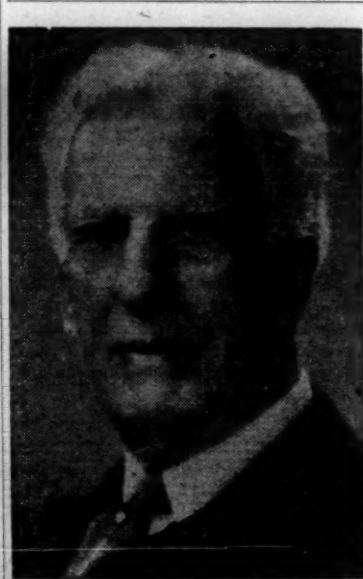
Salvation so Necessary

The salvation which God planned and provided for mankind is not only "so great" but also "so necessary." Why is this so? Because, "except a man be born again, he can in no wise see the kingdom of God." Man is both hopeless and helpless apart from the Saviour. If man could save himself and as-

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CHRIST'S DEITY AND MAN'S SALVATION

By the late Dr. W. B. Riley



Dr. W. B. Riley

"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."
—John 20:30, 31, A.S.V.

If one wished to select a single text that would answer the main point of our query, perhaps Acts 4:12 (R. V.) could not be surpassed. "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." It is not however, our purpose to lay the whole emphasis upon the suggestion in "solitary," and hence we have preferred to present John 20:30, 31 as more adequately compassing our theme.

When the Jew discusses the question, "Was Christ the Saviour?" no man doubts that he is sincere; when the Gentile evinces skepticism upon the same subject, we know that his query is not necessarily the result of prejudice, and yet it may easily be lacking the element of sincerity which characterizes the descendant of Jacob. John Foster relates that two Unitarians called on an old member of the Society of Friends to find out his opinion of Christ. The Quaker replied to their questionings, as the Apostle says,

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—I Cor. 1:23, 24.

There are three classes of persons presented in that reply: The Jews, who were prejudiced against Jesus because He came not as scribes and Pharisees had said; the Greeks, whose uninspired philosophies scarce made provision for the appearance of the Son of God; and the believers, from both Jews and Greeks, who saw in Him "the power of God, and the wisdom of God."

While purposing to treat this subject in such candor and fairness that even the demands of the critical mind may be met, we confess in advance our purpose to bring our auditors to join with this third class and consent that Jesus is the solitary Saviour.

To that end we propose three questions:

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They Defend Oxnam

Denominational Leaders, Modernists, and Friends of Modernists Berate THE SWORD OF THE LORD for Dr. Carl McIntire's Strong, Factual Article, "Bishop Oxnam, Prophet of Marx"

By the Editor

May 29, THE SWORD OF THE LORD published, after mature deliberation, a fine article by Dr. Carl McIntire, pastor of the Bible Presbyterian Church, Collingsworth, New Jersey, editor of the *Christian Beacon*, on "Bishop Oxnam, Prophet of Marx." I had read the article by Dr. McIntire very carefully. I found it sanely, carefully written, factual, documented, with points proven. It was not a tirade. It was not made up of epithets and hard names. It gave facts, quotations, evidences. We believe that was a trustworthy article. We have extra copies on hand which you may have for five cents per copy.

As expected, we have received a good many letters from denominational leaders, from modernists and from friends of modernists. Some preachers wrote disagreeing with THE SWORD OF THE LORD because they are modernists, who do not believe the Bible, or socialists, who do not believe in the free enterprise system of America, and naturally, since they are friends of Marxist ideology and infidel theology, they differ with THE SWORD OF THE LORD. Others are confused men who do not condemn sin, never risk losing any financial support, never hurt anybody's feelings. Then some people wrote who say they believe the Bible and the fundamentals of the faith, but whose friendship is all with denominational leaders the enemies of the Bible. We were glad to have their letters. Below we give a few samples of opposing letters. We had many favorable letters but they are not given at this time. We want you to see these complaints and our answers.

A Modernist Friend of Bishop Oxnam Accuses THE SWORD OF "Character Assassination"

Rev. Charles F. Banning, pastor

of The Central Baptist Church, Union Square, Norwich, Connecticut, writes saying frankly that he is a liberal, and asking that we drop his name from THE SWORD subscription list. He says, "My reason for doing this is the very unfair attack you have made on Bishop Oxnam. Of course, I do not agree with everything Bishop Oxnam advocates, but to call a man a communist and a prophet of Karl Marx simply because he does not agree with you seems to me to be entirely unchristian. If Bishop Oxnam is a communist then I presume three-fourths of the Protestant ministers of the United States are communists. I should be honored to be attacked by your publication as a communist and yet I hate communism with all my heart."

"My dear brother, I wonder what makes you think that we can extend the kingdom of God by character assassination? I am a liberal. You are a conservative. We both love the Lord Jesus Christ. We both hate communism. What honor do we bring to Christ and His kingdom by calling each other

(Continued on page 5)

Jack Shuler In Los Angeles

The *Los Angeles Examiner* for Tuesday, June 16, on the front page has a feature article concerning the Jack Shuler Revival Campaign being held in a tremendous tent in Los Angeles. A seven-column headline says, "Record 100,000 Hear Shuler in 3 Weeks Here."

There are three pictures; one a five-column picture of the crowd in the tent. The cut line says, "Above is a portion of some 4,000 who attended the Christ for Greater Los Angeles service to hear Dr. Shuler (rear)." Another two-column cut pictures Shuler in the pulpit. A three-column cut shows him kneeling in the inquiry room of the tent with converts.

The rest of the feature article is as follows:

"1400 Hit Sawdust Trail During Revival Here"

"Jubilantly, the congregation of 500 join in singing 'I Found a Friend in Jesus,' to open the nightly revival meeting in the big tent at Washington boulevard and Hill street."

"Some falter with the words."

"They are the 'unchurched' for whom the revivals are being staged by 350 protestant churches of Christ for Greater Los Angeles."

"Brought by Christian friends, their faces show doubt as a local pastor leads the opening prayer—as Evangelist Jack Shuler rises to speak."



Dr. Jack Shuler

"100,000 Attend—"

"This country was founded on the Holy Bible," Dr. Shuler pronounced through the microphone clipped to his necktie, "and Communism was founded on Karl Marx."

"The Soviets have stuck to their book," he states, his powerful voice rising to continue. "Let's not quit ours."

"With his dynamic oratory, the 34-year-old Arcadia evangelist has drawn more than 100,000 to the tent in the first three weeks of

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GRACE NOTES

By Grace Rice MacMullen

My idea of a wonderful start to the day is to hear Wilbur Nelson's "Morning Chapel Hour," from Grace Church in Huntington Park, California. In our area, it comes on at 7:30 over WMBI, Chicago, Monday, Wednesday and Friday. I always get a thrill from the theme song....

It is morning, the sun's in my heart,
Even when it's cloudy and gray;
It is morning, the shadows depart,
Every day's a wonderful day.

Gone is the night, Christ is the light,
He took the darkness away,
It is morning, there's joy in my heart!
Christ will keep me all the way.

By the time the quartet swings in to the first song I'm humming along, feeling maybe I can get started after all, even though I had to get up before I was really through sleeping!

The music is always good on this program—rather simple, consisting of solos and duets and a small ensemble. (We have to leave for work just about the time Mr. Nelson starts the message, and therefore I find myself thinking of it as primarily a musical program.) The other day he sang a song I haven't heard for years.... "The Unclouded Day." I know there were lots of old-timers sitting by the radio with tears in their eyes that day, as the memories came flooding back.

Those Blessed Old Hymns

Since then I've been thinking of a lot of the old hymns that we don't hear so much any more—some with melodies a little old fashioned now, perhaps, but with some of the most wonderful truths of Christianity wrapped up in the words. Will anything ever be written to surpass "How Firm a Foundation"? You can take your pick of the tunes; I grew up hearing the Southern one, and it always seemed exactly right to me. Then I began singing it a few times to the "Portuguese Hymn," tune. It didn't seem to fit at all, at first, but now I find such a satisfying oneness about the words and melody that the tune itself seems to represent that "firm foundation" to me! We sing without knowing what we say, sometimes; did you ever just take that hymn, and read the words over as you'd read a poem? Do try it! You'll find your heart so moved, it will be like hearing a powerful and wonderful sermon. And when sorrow comes, and you need a word of comfort, these are the words you'll

say to yourself, or pass on to others: "When through the deep waters I call thee to go, the rivers of sorrow shall not overflow. For I will be with thee, thy trials to bless, And sanctify to thee thy deepest distress."

You have your own favorites, of course. "Will There Be Any Stars in My Crown," maybe, or "Palm of Victory," or "Look and Live." I shall never forget the time I came bubbling home from a service to tell my Dad about a wonderful "new" chorus we had learned.... "It's Just Like His Great Love." I was rather hurt when he laughed, until he told me he'd been singing that song before I was born! There are many, many more: "I Will Praise Him," Charles Wesley's wonderful "Arise My Soul, Arise," "To God Be the Glory" (it wouldn't be right not to include one by Fanny Crosby!) "How Tedious and Tasteless the Hours"—and we could still go on and on.

Which are your favorites? "Rock of Ages" always stands high, and "Alas and Did My Saviour Bleed." And here's a suggestion: Next time you're standing around the piano singing some of the old ones, try, "Jesus Lover of My Soul" to the old Welsh tune, "Aberystwyth." (That's the one in minor you may not be as familiar with. You can find it in some of the older hymn books, but many do not have it. It is in "Christian Service Songs," for one example.)

There's a lot of music in 'em—the hymns of long ago,
And when some gray-haired brother sings the ones I used to know
I sorter want to take his hand—I think of days gone by—
"On Jordan's stormy banks I stand and cast a wistful eye!"

There's lots of music in 'em—those dear sweet hymns of old,
With visions bright of lands of light and shining streets of gold;
And hear 'em—singing where Memory dreaming stands,
"From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways,
And I want to hear their music from the old-time meetings rise
Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days—we knew
The words, the tunes of every one the dear old hymn book through!
We didn't have no trumpets then, no organs built for show,
We only sang to praise the Lord, "from whom all blessings flow."

And so I love the old hymns and when my time shall come—
Before the light has left me, and my singing lips are dumb—
If I can hear 'em sing them then, I'll pass without a sigh
To "Canaan's fair and happy land, where my possessions lie."

—Frank L. Stanton, in *The Atlanta Constitution*



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Subscription rates: \$2.50 per year, \$5 for three years. Canada and foreign countries \$3.00 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Office of Publication: The Sword of the Lord, 129 W. 6th St., Newton, Ks., or the Editorial office at 214 W. Wesley, St., Wheaton, Illinois. Please send all Correspondence and undeliverable copies to The Sword of the Lord Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.

THE EDITOR'S Notes

by John R. Rice

We cannot yet report on the subscription campaign. Another week must go by before the full returns are in, the last letters mailed on July 1. (This is written June 26.) We thank God for thousands of subscriptions. However, we seem to have fallen far short of our goal.

Buildings Going Up, Souls Saved at Cumberwood

At Cumberwood Christian Retreat, the conference ground now building on the Bill Rice Ranch near Murfreesboro, Tennessee, I spent five days last week, June 14-18, Sunday through Thursday. It was a work conference. A good number of workers came to spend the time on week days in actual construction on the conference grounds. We finished the shoring and patching of the floor in the big dining room and kitchen, forty by eighty feet. Restrooms were built. Two cabins ten feet six inches by thirty feet, each containing two rooms with bath, were framed in and later roofed and finished except the bath rooms. We also did lots of work putting up a second floor flooring on one concrete block dormitory. It is planned, I think, to complete the second floor soon. Electric lights were installed permanently on the grounds, electricity was put in the dining room kitchen for lights and for the cook stoves and refrigerator. Water from the new deep well was piped temporarily to the diningroom kitchen. A great many of the cedar trees were trimmed up to make a neat appearance. Altogether a great advance was made on the conference ground. We camped out and had a fine time with hard work.

Best of all, the Spirit of the Lord was there in power. It was my privilege to speak twice daily, at 1:30 p.m. and in the evening, while there. In one service after Bill had spoken, an electrician who had come to work voluntarily on the ground came out openly to trust Christ as Saviour. He was a Catholic, said this is what he had been seeking all his life, was so happy that he had been begged into coming by his wife and others. He stayed over some days to do additional electric work free for the grounds. Some others were saved also and the spiritual fellowship was great.

A Real Reviving of Christians at Fort Smith

Tonight, Friday, June 26, we are ready to close the six-day conference on Revival and Soul Winning at the large First Baptist Church, Fort Smith, Arkansas, Dr. J. Harold Smith, pastor. We have had a tremendous time of blessing. Last night after we left the building Dr. Bob Jones said to me, "Brother John, this is a genuine revival." It was not scheduled as a revival but actually there has been a great moving of the Spirit of God upon His people.

The other day when I preached on soul winning, the good pastor, Brother J. Harold Smith, was so moved that he left the services and went immediately to see a lost man and won him to Christ.

Yesterday a Methodist pastor from Louisiana attending this conference drove with a friend seventy-five miles to see his uncle and won him to Christ. He had sent him THE SWORD OF THE LORD, had been continually burdened for him, but now, under the emphasis of this conference, had the joy of winning him to Christ.

Last night at the 6:45 service I spoke on "Praying for Bread for Sinners," showing from Luke 11:1-13 how a Christian is responsible to have the power to win others to Christ. One man was so stirred, that he immediately left the service, missing the sermon by Dr. Bob Jones, and went down town and won a policeman to Christ. The policeman had recently lost his father, was in distress of mind and soon found peace in Christ. Then the good man came back to the service as we were leaving, and with shining face

"Just As I Am"

There is a very general but none the less great blunder made with regard to what is required of a poor sinner before he can meet God. The idea is that he has to go through a certain preparation, a process, an undefined something, which will make him worthy to be received. God is holy and good, and therefore, it is thought, a man needs to become, in some measure at least, holy and good too before he can be received of God.

This is such a plausible idea that it gets possession of the mind, and the result is discouragement and despair in the honest, earnest soul, self-righteousness and hypocrisy in the superficial, or infidelity in the rebellious.

The truth is, God requires no preparation of this sort, no holiness, no goodness, on the sinner's part. All He requires of him is to come honestly confessing his sins, his guilt, his uncleanness, and unworthiness in every way. That is all *God Himself does the rest*. He does the forgiving, the removing of guilt, the cleansing. He does that through His Son Jesus Christ. Jesus died for what? Why, for *our sins*, of course. Very well, then, *because of that death* for our sins God immediately and to all eternity grants the remission of sins to every man that comes to Him confessing his need of it. Jesus suffered for sin as the guilty one, God therefore removes all guilt from the poor sinner who comes to Him with his guilt, and pleads only the blood of Jesus. This is God's way of cleansing man—so simple, so utterly without merit in man, and so solely to the praise of God who gave Jesus to do this mighty work, and to the praise of Jesus who gave Himself up to do it, that it is beyond man's capacity to stoop low enough to see it. It requires the power of the Spirit to bring him to this—the place of "a little child."

Come, fellow-sinner, let me take thee by the hand and lead thee there. It is a place of blessing beyond expression. I tell thee that to be able to come to Jesus as a sinner, nothing but a sinner, bringing *nothing* save sin, guilt, and misery, secures a meeting with Him than which there is no other like it. Come and taste it. It frees the conscience, it makes the heart overflow with His praise, it humbles the man in truth, and gives Jesus a place in his heart such as He has up there in the throne of God.

"O taste and see that the Lord is good: blessed is the man that trusteth in Him." (Ps. xxxiv. 8.)

—A tract by Loizeaux Bros.

apologized for missing the other sermon, but said that he felt he must win his policeman friend now that God had laid it on his heart; and he did!

A Christian layman two or three days ago came to the services. He had his Buick car worked on at the Buick Agency and then had the mechanic, with whom he had talked and for whom he had often prayed, to deliver the car to the First Baptist Church! He took him into the pastor's study and then came to the services and asked the pastor, J. Harold Smith, to come to win him to Christ. The auto mechanic was waiting in the study and was soon saved!

Last night when Dr. Bob Jones spoke with great power, there was a genuine revival among Christians and hundreds of people stood, pledging themselves anew to serve God at any cost, to lay aside every sin that would hinder and put Christ first. Then I counted eleven people who claimed Christ as Saviour in that service.

I remain to fill the pulpit over Sunday in the absence of the pastor. I rejoice to have fellowship with Dr. Smith and his 4,200 members in this soul-winning church.

Over 1,000 Subscriptions Thursday; Dr. Bob Jones To Send SWORD To 500 More Foreign Missionaries

Last Thursday, in the Sword Conference at Fort Smith, was "SWORD OF THE LORD DAY." We set out to get 1,000 subscriptions to THE SWORD and we got a little more than that. Three couples gave 100 subscriptions each, and others gave varying numbers of subscriptions from thirty down to one. And a good many people subscribed for themselves. Dr. Bob Jones, Sr., devoted friend of THE SWORD OF THE LORD, had already paid for sending THE SWORD to all the Bob Jones University students on the foreign mission field through orthodox independent mission boards, and had promised to pay for subscriptions to 500 more sound, evangelical foreign missionaries to receive THE SWORD. Now, before the conference, he promised first, that he would send THE SWORD to 200 additional missionaries if we reached the goal of 1,000 subscriptions on Thursday, and then he raised his promise to send THE SWORD to 500 additional foreign missionaries instead of 200. On his recent trip around the world, Dr. Bob Jones had been greatly impressed by the testimonies of missionaries who receive THE SWORD, and with the influence of THE SWORD on evan-

gelical thinking around the world. Hence his decision to send subscriptions to missionaries.

We have the names of thousands of missionaries and ministers who ought to get this revival weekly. Many of them cannot pay for it because of restrictions on sending money to the United States, or for other reasons. Many others would be greatly blessed by THE SWORD OF THE LORD, if someone first would subscribe for them so they could get acquainted with the blessings of this undenominational revival paper true to Christ and the Bible. We are giving earnestly as we know how to the Ministers and Missionary Subscription Fund, and we hope God will lay the same burden on the hearts of thousands of others. Send your gift to The Sword of the Lord, Wheaton, Illinois, and indicate that it is to go for the Ministers and Missionary Subscription Fund.

Read "Salvation's Superlatives," by Rev. S. Franklin Logsdon

A good many preachers will get a new and fine sermon outline on that great text, "How shall we escape, if we neglect so great salvation." (Heb. 2:3) from a sermon "Salvation's Superlatives," in this issue. Brother Logsdon followed Dr. H. A. Irons as pastor of Moody Church, Chicago, then was led of God to Emmanuel Church at Holland, Michigan, where he is happy and blessed of God in the work.

You will find also the great sermon by the late Dr. W. B. Riley on "Christ's Deity and Man's Salvation." Interesting and Scriptural and moving, what a preacher, what a godly leader was Dr. W. B. Riley!

Those Articles by the Editor on Giving

Again this week we have another article on giving "Practical Questions About Giving Answered." This series of articles has aroused great interest and we are grateful for the comments from far and near. We hope to put this series of articles in a book to spread very widely. Would you like that?

LOOKED AT YOUR LABEL RECENTLY?

If the number beside your name is 7-53, your subscription is expiring!

Practical Questions About Giving Answered

By Evangelist John R. Rice

It is natural that objections and questions should arise in the minds of readers about tithing. Perhaps many of these questions will have been settled by preceding articles showing what the Bible teaches about a Christian's tithes and offerings. However, it seems likely that many of these problems can be settled better by the direct question and answer method. So honestly, and with a prayer for guidance in understanding and explaining what the Scriptures teach about Christian giving, we undertake to state and answer as many of the objections, problems and questions here as we can.

I. Questions About Whether the Tithe and Offering Plan Is Right

In the minds of some earnest Christians who want to do right, there may still remain some doubt about whether it is always right to give tithes and offerings. Here we try to state their questions and answer them simply and honestly.

Q. "Would it not be better to give as one feels like giving, instead of tithing? That way one's giving would be from the heart."

A. No, it would not be better. Would it be better for Christians to pay honest debts only if they feel like it? Should a Christian leave it up to the feeling of the moment as to whether he should tell the truth or tell a lie? Should a Christian's morality and fidelity to his marriage vow depend simply on how he should feel on any particular day? That is not the way people settle questions of right and wrong. Honest people pay rent because it is due; pay their debts because that is right. They tell the truth because they are a truthful people. They are faithful and chaste in moral matters because it is right. And people ought to obey God's plan of tithes and offerings in exactly the same way.

Does anybody honestly suppose that a wife would treasure her husband's faithfulness if it were a wavering faithfulness—that is, if some days he felt like being faithful and so did not go into immorality; if on other days he did not feel like being moral and chaste, and so played the whore-monger? The answer to this problem is that people ought always to feel like doing right, and they ought to enjoy doing right.

But still, after one brings the tithe to the Lord and sees that it is properly used in His service, one has great freedom about how much he shall give to the Lord's causes in freewill offerings. And one always has the privilege and the duty of prayerfully considering and deciding where it would please God for him to give and how God's money should be distributed. There is great room for the heart's devotion to show itself to God under the tithe and offering plan. But people ought to do right whether they feel like it or not.

Once in Texas years ago the great Dr. J. B. Gambrell was approached by a man who said, "Dr. Gambrell, I give as liberally as I can to the Lord's cause, but I find that I begrudge the money. What shall I do about it?" He had heard preaching that "God loveth a cheerful giver," so he hoped that Dr. Gambrell would tell him not to give until he could give cheerfully.

But the Baptist sage answered very wisely, "If I should find that I were begrudging my gifts to the Lord, I would simply quit grudging. I would confess the grudging as a sin, ask God to take it out of my heart, then I would go on doing right about giving anyway."

Instead of stopping one's giving because of a covetous and grudging heart, one should ask God to give grace to stop the covetousness and the grudging, and enjoy one's giving for the Lord and His cause.

In actual practice, those who give tithes and offerings are much more cheerful givers and enjoy their giving a great deal more than those who give "as they feel like it," that is, less than a tithe.

Q. "But is not tithing a hardship on the poor? Should a poor

person give tithes and offerings, just as rich people are asked to do?"

A. No, tithing is not a hardship on the poor. The tithing plan is God's plan, and it is the most fair and reasonable arrangement in the world. There is not a hint in the Bible that the poor were to be exempted from the tithe. Everywhere tithing is simply regarded as a plain duty and a great privilege, and as a universal duty.

Actually, God's simple plan of tithes and offerings favors the poor. The poor man has to pay just as much for a pork chop as does a rich man. The poor man has to pay just as much per gallon for gasoline as does the rich man. Multiplied thousands of poor people use tobacco, and a package of cigarettes costs a poor man just as much as it costs a rich man. A railroad ticket costs the poor man just as much as it costs the rich man. It takes just as much water for a poor man's bath, just as big a shirt or suit as for his wealthier brother. But if the poor man has small income, he gives only a smaller tithe in proportion to his net income.

The old way in the cities of supporting the church work through pew rents was unfair and unscriptural. It was not on a proportional basis. The country way of asking every man to give one dollar a month for the preacher's salary was unscriptural and unfair. It was not proportional. The poor man was expected to give as much as was the rich man. But the tithe and offering plan is of God and is fair and reasonable.

What a sin it would be to take away from the poor people the great privilege and joy of Christian giving!

It is said that a church finance committee was calling on the homes of the members, soliciting gifts for carrying on the Lord's work. They came to the home of a poor widow who took in laundry in order to support her children. She received them gladly, and went to her cupboard and took out a little pitcher money she had saved and brought five dollars to go to the mission program of the church.

The committee, seeing the bare floor, the threadbare clothing of the children, the modest furnishings of the home, and knowing that every penny of the money was given sacrificially out of her earnings over a rub-board, said to her, "But that is too much for you to give. We can raise the money without your sacrifice. You keep this money and we will make it up some other way!"

They meant it in kindness, but the widow began to weep. "No! No!" she said, "I have a right to help. I have a right to the joy of giving just the same as everybody else. The Lord has blessed me, too, and I want to help get out the Gospel." She so wept and insisted that they, shamefacedly, took the offering. They learned that it is not a hardship but a great privilege, a high and holy honor that God has given us who are poor in this world, the privilege of giving liberally to get out the Gospel.

Besides, there is the very clear promise, often repeated, that those who give cheerfully and according to God's plan will be prospered. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men

give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

The Scripture says, "The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25). If we should deprive the poor of giving to God, we should be doing them great financial harm. They would miss the blessing of God. They would most certainly be poorer not to give than if they would give for Jesus' sake and trust the Lord to supply their needs. Giving tithes and offerings is a great privilege and it is not unfair to the poor to teach them and to allow them to do what the Scripture commanded all of us to do.

Q. "Is it not wrong to give tithes to the church before paying honest debts?"

A. This question involves false thinking. In the first place, the tithes do not belong to the church, nor to the preacher, but to God. The tithe is the Lord's! And our debt to God is more than our debt to anybody else. I should think if anybody wanted to be crooked and dishonest, he had better cheat anybody else in the world than God!

The Lord's plan is that we should "seek ye first the kingdom of God, and his righteousness," then we are promised, "and all these things shall be added unto you" (Matt. 6:33). So one ought to take the Lord's part out of every dollar first. God demands first place in our hearts. God promises that those who seek first His will and His kingdom will have their needs supplied. I would certainly feel much better about a debt owed to me by a man who gives God the tithe first than about a debt owed to me by a man who does not obey God and does not have God's blessing upon him.

Besides, there is often a selfish motive back of this objection. Actually, when one pays honest debts he is paying for goods or services he himself has received. Really, people want to put themselves and their comforts first, and put God's work last. We made our debts and we should pay them. But we ought not to pay them with God's money for that is, of itself, dishonesty. Why should I rob God to pay someone else what I owe? Rather, let me pay the first debt first, then ask the great Financier, my rich Father, to help me pay other debts.

Q. "I do not believe in preachers preaching for money. Would it not be better if they preached with no salary?"

A. None of us believe that a man ought to enter the ministry as a way of making money. And most people know that if a man enters the ministry to make money, he is certainly very foolish and is due a disappointment. And none of us believe, surely, that a preacher ought to make his salary the principal object of his preaching. A preacher ought to do what God tells him to do, whether he gets paid or not.

But then why should not everybody else have exactly the same attitude? Why should a preacher do right and everybody else do wrong? Why not just say that nobody ought to live for money? Why not just say no Christian has a right to put money-making first? That is just as true about the deacon or elder as it is about the pastor. That is just as true about the banker, the teacher, as it is about the evangelist. The love of money is a sin, and neither preachers nor laymen should be guilty of the sin.

But does anybody believe that it would be better for the farmer to sow and reap, to toil and labor at farming, and then that the government would take all the produce of the farm and the farmer should live on the dole? That is



"Shew John"

John the Baptist, in prison, heard of the wonderful works of the Lord Jesus. He sent two of his disciples to ask Jesus a question.

"Art thou he that should come, or do we look for another?" John had introduced Jesus, but now, languishing in prison, perhaps he was a bit disheartened and needed fresh assurance that Jesus was the Christ.

"Jesus" answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:4, 5).

Jesus Loves the Blind, the Deaf, the Lame . . .

In Palestine, even today, any who are physically disabled us-

the way socialists and communists would have the farmer do, but that is not the American way, that is not the Bible way.

God uses this very same principle in teaching that God's ministers should be supported by Christian people.

In I Corinthians 9:9-14, Paul the apostle, by divine inspiration, gives God's viewpoint on the matter of a minister supported by the gifts of God's people.

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

God says that the soldier is supported by the government. He says that the one who plants a vineyard should eat of the fruit of it. And one who keeps a flock should eat the milk of the flock. He reminds us that the Old Testament law provided, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." So the preacher who does God's reaping ought to be provided for because of that reaping. "If we have sown unto you spiritual things," Paul says, "is it a great thing if we shall reap your carnal things?"

Then we have the plain statement, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

People in full-time service as missionaries, pastors, evangelists, etc., who give their time in the Lord's work should be supported by the Gospel which they preach.

Sometimes preachers have shunned the Bible doctrine of Christian giving and hoped thereby they would avoid reproach. But instead, they have grown a generation of Christians who were not good Christians because they were not taught to do what God says about giving, and they were rather encouraged in covetousness. We never do anybody a favor by encouraging him to do wrong. We never are a blessing to a Chris-

(Continued on page 9)

usually must beg to live. They certainly are not wealthy. Yet Jesus loved and helped and healed them. This would be proof to John that Jesus was indeed the Messiah. He could have no purpose but love in helping these unfortunates. He did not help them for any selfish motive. This was perfectly obvious.

He Helped Them Because He Was Christ! Are You Like Christ?

Are you enough like Christ to care for these who are so often neglected by the world? Do you care for children who are handicapped by blindness? Or deafness? Or lameness?

Having a deaf daughter of my own, I realize keenly the plight of such unusual children. Youngsters, at best, are apt to be cruel. If a child is underweight he is "skinny." If overweight, he is "fat." If he wears glasses he is "four-eyes." And this is bad enough for the youngster; but if he is blind or deaf, lame or diseased, his plight is far, far worse. He is not only left out of normal play but is so often ridiculed as well.

Alone! Often unwanted and unloved by others.

My own precious daughter—now 15—is more fortunate than most deaf children for she is pretty, vivacious, friendly and quick to learn.

And yet I have heard her sob and seen her tears many times. How good to know that Jesus cares and wants the deaf to hear!

"The Deaf Hear"

In the nature of the case many, many deaf children are unsaved. Most Christian parents cannot even tell hearing children how to be saved, much less deaf children. And many parents of deaf children, of course, are unsaved. So many deaf children have never "heard" of Jesus at all.

We send missionaries to tell the ones in foreign lands about Christ. But who is to tell the little ones here who are deaf and have never heard?

I Will, Will You?

My lovely wife and I have been putting every cent we have been able to get hold of into Cumberland for the main purpose of having a missionary camp for deaf children. We live—all six of us—in a little three-roomed apartment. We live frugally. I make a car payment monthly. The rest goes into the work. But we cannot do it alone. The deaf children's conferences are upon us and we do not have enough money. We need food for them. And more buildings. And salaries for our helpers.

Can you and will you help?

We sent out about four hundred invitations. A fair number have already said they are coming but of course we do not know what will happen. Perhaps only a few will come. Perhaps many.

A Birthday Gift for Jesus

My birthday is August 25th. Will you send me a birthday gift to be used for Jesus? Do you believe it would please the Lord to send me a dollar for this work? Or ten? Or more? Every gift will be acknowledged and a report made in this column later. My birthday is August 25th but we need the money now.

I'll bet I'm the only man in America who wishes his birthday would come sooner!

Please send your gift to me, Bill Rice, in care of this paper or directly to me,

Bill Rice,
Franklin Road,
Murfreesboro, Tennessee

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"... the word of the Lord, ... Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

I. The Book Club et al Helps

From Louisiana comes a Building Fund offering and these gracious words:

"Dear Dr. Rice,

"I'm deeply grateful to you and your co-workers for the fine work you're doing for the Lord.

"I really don't know how to express in words the deep feeling of appreciation in my heart for the service of the Sword Book Club. Every book I've received has been most wonderful and always each book has met the need in my life with just the message from God that I needed. From the bottom of my heart I thank you for this service.

"I thank you for the (Sword of the Lord) paper. I especially enjoy and get a great blessing from the sermons of God's servants of the past; Torrey, Murray, Finney and others. I like the doctrinal sermons most but I appreciate every bit of the paper.

"I'm thankful for your books, Dr. Rice. I believe I've read the most of them and I pass them on and loan my books to others to read and be blessed too.

"Thank you, Dr. Rice, for your consecrated life that has been a blessing and has helped me to live that life too. If I don't have the pleasure of meeting you here in this world, I'm looking forward to meeting you in Heaven.

"May God's richest blessings be with you and yours as you continue to serve Christ.

"In Jesus' Name,"

Doxology!!!

II.

I Peter 4:12-19

God's Word here tells us that judgment begins at the house of God. Some think judgment begins at the saloon, the gambling house, the house of the adulteress, etc. It actually begins at the house of God. He expects more of His own people than He does of Hell's crowd. They are different from Satan's crowd. When His children sin, He does not wink at it but Hebrews 12:1-15 says "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," verse 6. Thanks be to God! He does not slap His child down into Hell where he sins! He chastens him till he gets right! Thanks be to God! He does not allow His child to go on in sin day by day, spoiling him and his

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testimony. He chastens him till he gets right!

Now if God does not overlook sin in His own child, think you He will overlook your sin, LOST man, woman, boy, or girl?

If judgment begins with God's people, and it does, what of you, LOST one, when judgment begins?

Many lost people are trying to judge some of the professed Christians. God does that! God in Christ also judges the lost ones who themselves TRIED to be judges!

"So then every one of us shall give account of himself to God" (Rom. 14:12).

III

II Peter 2:1-22

Many lost people constantly call attention to false leaders, or those they think are such. God beat them to it a long time ago. Some 1900 years ago He said false prophets, and "false teachers would come along. Furthermore, God said many people would follow these false leaders. Great is our God who alone foresaw and foretold that such things would happen.

The lost people who point to false leaders are going to the same place they go—Hell! Read II Peter 3:1-18.

If God spared not angels when they sinned, think you lost people, and false leaders will be spared in their sin?

If God spared not the old world with its sin from the flood (Genesis 6-8 chapters), think you He will spare the lost and false leaders in their sin?

If God spared not Sodom and Gomorrah in their sin (Genesis 19), think you He will spare the lost and false leaders in their sin?

No! "The Lord knoweth how to deliver the godly out of temptations, and—"

"To reserve the unjust unto the day of judgment to be punished," (II Pet 2:9).

"There's a bright day coming, a bright day coming. There's a bright day coming bye and bye. But it's brightness shall only come to those that love the Lord—"

"There's a sad day coming, a sad day coming. There's a sad day coming bye and bye. When the sinner shall hear his doom, Depart I know ye not—"

"There's a great day coming, a great day coming. There's a great day coming bye and bye. When the saint and the sinner shall be parted right and left—"

IV

Read Mark 9:42-50.

By His very nature Jesus revolted at the very suggestion of sin. He died for our sins. I Corinthians 15. God hates all sin. Romans 1.

One thing that was a bit amazing when I first came upon it years ago is the fact that while many today lash out at the man in the gutter, Jesus denounced sharply the sins of false professors of religion. See Matthew 23, and where He told the woman taken in sin to "go and sin no more" (John 8).

Women I know of were making light of the new birth—John 3. Some were ridiculing revival—Acts 2. I thought of Jesus saying "it would be much better if a millstone were hanged about their necks, and they were cast into the sea." The sea is six miles deep. Such merited punishment must be from a very great sin!

V I Go—You Give Romans 10:13-15.

It was not easy to leave the pastorate. I left it over the protest of the officials of our church. They at first refused my resignation. The joys and fruits were many. The pastorate is much easier than is the field of evangelism and promotion. I have tried both—I know. I like both as both are for Christ.

I got so many calls for revival. I thought of the many lost needing to be reached. Recently we have won them in Florida, Alabama, Mississippi, Canada, Indiana, Wyoming, and other places. Doxology!

I am willing to be on the "endless go" and willing gladly to preach His Gospel everywhere! You pray for me! You support the work of the Sword of the Lord—that His Gospel may take on more feet, tongues, hearts, lives to tell His story everywhere! You may share in it all. "And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:38-42).

Noteworthy NEWS Notes

Radio Bible Class Expands Ministry

Some thirteen odd years ago, Dr. M. R. DeHaan began his radio ministry with the Radio Bible Class. This ministry began in Grand Rapids, Michigan, with only one station, but today has grown and multiplied to include a full Mutual Network in addition to broadcasting by shortwave around the world.

For the past several years, Dr. DeHaan has received many thousands of letters from people who cannot hear his program in their area. In answer to these many requests, Dr. DeHaan is expanding his radio ministry to include many ABC network stations from coast to coast.

The Radio Bible Class program had its initial broadcast on these new outlets, July 5, at 8:00 A.M. in each time zone, and will continue each Sunday thereafter. Be sure and check your newspaper listing for the time and station in your area. Dr. DeHaan is a member of the Sword Cooperating Board.

Arthur McKee Dead

The death of Dr. Arthur W. McKee, Executive Director of the Winona Lake Christians Assembly, Winona Lake, Indiana, eight days before the opening of the 1953 season, will not curtail the heavy schedule of conferences at

this Bible conference center. Dr. McKee, 62, died in his sleep on Sunday morning, June 7th of a heart attack. He was a nationally known composer and song leader-soloist, and has directed the assembly since 1938.



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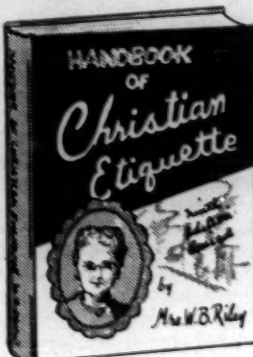
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These men write reviews

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T. Roland Phillips, D.D., pastor Arlington Presbyterian Church, Baltimore, Md.

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST PHIL SHULER, 7424 Dalton Street, Los Angeles, California, conducted a Union Tent meeting at Portis, Kansas. Seven churches, which included; Brethren, Methodist, Wesleyan Methodist, Evangelical United Brethren, and one Community Church, sponsored the two-week campaign. Rev. G. P. Minner, Executive-Secretary, Solomon Valley Evangelistic Association, reports: "... As a result of Phil Shuler's forceful, Gospel preaching, and the working of the Holy Spirit, 50 conversions were recorded, 14 young persons dedicated themselves to full-time Christian service, and the participating churches were strengthened spiritually. . . . Other members of the team were: Mrs. Marie Shuler, pianist; and Mr. and Mrs. Eddie Dunn, who were in charge of the music.

EVANGELIST DAN VESTAL, Seminary Hill, Fort Worth, Texas, held a revival campaign in the Second Baptist Church of Odessa, Texas, where Rev. Richard Philpot is the pastor. There were 14 conversions recorded, and 29 new church members enrolled, in the meetings. The church, only eighteen months old, has received 514 members under the ministry of its present pastor, Rev. Philpot.

EVANGELIST FRANK HARPELL, and his wife, 139 North Street, Stoneham 80, Massachusetts, finished a two-week revival in the Baptist Church of Boothbay, Maine, on June 7. Twelve first-time decisions for the Lord were made, along with the work done in the hearts of many Christians. Pastor Kenneth L. Toss heartily recommends Mr. and Mrs. Harpell as "tireless workers."

EVANGELIST FREDDIE GAGE, Decatur, Texas, preached in a youth revival in the Sunnyside Baptist Church, Denison, Texas. There were 40 professions of faith, 21 coming into the church for baptism, and 7 by letter. Rev. V. D. Price, pastor, recommends Evangelist Freddie Gage and song leader Jimmy Snellen.

EVANGELIST JOE ARNETT, 3964 Washington Boulevard, St. Louis 8, Missouri, recently con-

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cluded two campaigns in Pennsylvania. The first, May 10-29, was in Emmanuel Tabernacle at Conneaut Lake Park. It is believed that several life-transforming decisions were made. Rev. Karl C. Rowley is pastor. The second, May 31-June 14, was in the United Church of Springboro. A number publicly professed faith in Christ as their Saviour and many victories were claimed by the saints. Rev. W. L. Marsteller is the pastor.

EVANGELIST LLOYD R. SMITH, 3313 East 7th, Des Moines, Iowa, reports God's blessings on meetings held the past 13 weeks in the following churches: Avon Community Church, Des Moines; Baptist Fellowship, Thompson, Iowa; First Church of the Brethren, Des Moines; and the Grandview Park Baptist Chapel of Des Moines. 250 individuals publicly received Jesus Christ as Lord and Saviour.

THE REVIVAL CRUSADERS, Evangelists Dick Dayringer, and Jack Hymers, Jr., 1014 Forrest Street, Carthage, Missouri, report: "... At the McKinley Avenue Baptist Church, Joplin, there were 12 saved. In the Tabernacle Baptist Church, Rolla, Missouri, there were 5 decisions with 4 of them additions to the church. Then in the First Baptist Church, Sheldon, Missouri, there were 12 decisions with 7 of them first-time professions of faith. At the First Baptist Church of Reeds, Missouri, there were 21 decisions with 11 of these for salvation. . . ."

REV. ROY CAMPBELL held a two-week revival campaign in Kemptville, Yar. County, Nova Scotia, Canada. There were 70 decisions for Christ.

EVANGELIST EDDIE WAGNER of 7 Quillen Avenue, Route 1, North Little Rock, Arkansas, with his party including Jim Stoutenborough and Joan Stoutenborough, songleader and soloist, have been in a blessed three-week union revival campaign at Greensburg, Pennsylvania, with services held in a large theater. The revival effort, scheduled for two weeks, was extended a third week because of the increasing crowds and interest. Up to Friday night of the second week there had been 140 public professions of faith. We will be anxious to hear of the closing nine days of the campaign. These facts are gleaned from the Greensburg Morning Review dated Saturday, June 10. The paper has given front-page coverage every day and a daily radio program, with delegations from many surrounding towns and cities which indicate the influence of the campaign.

The Golden Prayer Bowls

(After-Meeting Address)

By Evangelist A. B. Earle, D.D.

DR. EARLE. Before we pray again I will call your attention to a question you may not have carefully thought of. I know I had preached many years before I thought of it. It is this: What does God want of prayer? What does He do with it when He gets it?

You don't want to pray to get God willing to bless you. In advance of any desire in your heart God has given His Son to die for you. A great many pray as though they were trying to get God willing to bless them. But God is waiting to bless them. Why then pray? What does God do with prayer?

We pour out our hearts before the Lord; we groan, being burdened for souls; we weep between the porch and the altar; we beseech God to save our dear ones; but where does our prayer go, what does God do with it?

In Rev. 5:8, we find it in the golden vials in the hands of angels at the feet of Christ. "The four and twenty elders fell down before the Lamb"—that is, the dear Saviour—"having every one of them harps, and golden vials full"—full of what? "Full of odors which are the prayers of saints." These, then, are the prayers of saints in the golden vials. Now see what God does with these prayers. "And another angel came and stood at the altar, having a golden



Dr. A. B. Earle

censer; and there was given unto him much incense, that he should offer it with the prayers of all saints" (Rev. 8:3). Now mark this—"With prayers of all saints," upon the golden altar before the throne.

See the sacrifice—see the smoke going up. "And the smoke of the incense, which came with the

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They Defend Oxnam

(Continued from page 1)

names or by attacking each other's motives? This is exactly what communism wants us to do. If we fight among ourselves we will, of course, present a divided front. I sincerely hope that you can find some better way to honor the Master than by these questionable tactics.

"Sincerely yours,"

(signed) Charles F. Banning

The Editor Replies That THE SWORD NEVER CALLED DR. OXNAM A COMMUNIST; THIS PASTOR SHOULD USE ACCURATE, CAREFUL LANGUAGE

"My dear Brother Banning: "We will discontinue your subscription to THE SWORD OF THE LORD, paid for by some loving Christian. Every man, of course, has a right to choose what he has time to read and wishes to read.

"At the same time, you ought not to use careless language, and call people names because you disagree with THE SWORD OF THE LORD. I am well informed about Bishop Oxnam. Before me on my desk are three of his books recently reviewed. I published Dr. Carl McIntire's article because it was so sane, so factual, and so free from hot words and accusations which could not be proven. If your letter were as carefully weighed, as objective and factual and documented, I would be most glad to have it.

"You accuse THE SWORD OF THE LORD of 'character assassination.' The term is ill-chosen; it is not true. You say, 'If Bishop Oxnam is a communist then I presume three-fourths of the Protestant ministers of the United States are communists.' You say that you 'should be honored to be attacked by your publication as a communist.'"

"But these hot words, these careless and inaccurate words do not fit a man of God and a culti-

vated and intelligent one. The article on Bishop Oxnam never said he was a communist. Instead it plainly said, 'Oxnam reports he has visited Russia three times and met many of its leaders. He repeatedly, in his writings, declares that he is not and could not be a communist.' It is never hinted that Oxnam is a member of the communist party, that he is for Russia as against America. It is simply stated that his doctrinal and ideological position is 'pro-communist.' Very carefully and sanely and factually every statement is made. If any of these single statements is inaccurate or misleading, you should tell me so. Give me the evidence and I will print it and retract mistakes!"

"Oxnam quotes Marx word for word. And this statement from Marx and Lenin, 'From each according to his ability, to each according to his need' is quoted by Carl McIntire as proof. Now to call that Christian (which it is not, according to any statement of Scriptures) does not change the fact that it is Marxism. Bishop Oxnam himself never says that he disagrees with Marx on the socialistic basis which Marx advocated. Oxnam thinks it can be called the kingdom of God instead of communism, and thinks communism need not be definitely atheistic or violent, but he does not differ with its principles otherwise and does not profess to differ with it. Why should you say that Oxnam is not a prophet of Marx when he never says so? It is no 'character assassination' to give a man's own words repeatedly to show what he says that he believes.

"Do you really think it is 'character assassination' to give the names of communist-front organizations to which Oxnam now belongs or has belonged in the past? Do you think it does not really matter for Americans to be agents and tools for the communists in the destruction of America?"

"Your letter grieves me very much. You have a right to your opinion, but why cannot liberals and modernists look at these things rationally, objectively? Why must it be all heat and name-calling instead of facts, authentic quotations, practical and factual evidence? Why do modernists and liberals dwell mainly in the realm of the emotions instead of the realm of facts and truth? I have dealt with hundreds of liberal friends.

"For example, Presbyterian

Wanted: Church Directories

We will send you free a brand new pamphlet, thirty-two large pages, *David and Bethsheba*, a heart-moving sermon by the editor, in exchange for a printed directory with names and addresses of the members of your church, to whom we may send sample copies of THE SWORD.

We know that there are many, many thousands of Christians in America who would take THE SWORD OF THE LORD if they ever once read a few copies and found what blessings for them are in this twelve-page revival weekly. Therefore it is essential that we send sample copies to good Christian people all over America and let them see for themselves, and let those subscribe who wish to do so.

Therefore we earnestly request that readers of THE SWORD OF THE LORD send us copies of the printed directories with names and addresses of members of the church to which they belong or which they attend. And in exchange, we will be glad to send free the editor's new pamphlet, *David and Bethsheba*, showing the subtle enslavement of sin, warning readers of its dangers, and of its terrible reaping. This pamphlet with thirty-two large pages, with purple pictured cover will be sent gladly in exchange for a copy of your printed directory, provided it gives the names and addresses of the church members.

We would also like to have other lists of Christians and Christian workers. These might include minutes of Baptist Associations, or any other lists of Bible-believing preachers, Sunday school teachers, laymen, or other Christian workers. What we wish is simply to send sample copies of THE SWORD OF THE LORD in hope that such Christian people will like it and subscribe for themselves. Will you help us? Send along any printed directory or other list including full names and addresses of church members or lists of preachers with addresses and simply say, "I enclose church directory, please send me the pamphlet, *David and Bethsheba* free."

Address The Sword of the Lord, Wheaton, Illinois.

modernists who hate Carl McIntire recently officially published that he was 'unfrosted' and 'for moral reasons.' If there was ever a misleading slander, that is one. The truth is that he was not unfrosted. He simply insisted that he would not support modernism and he would support a sound Bible-believing Presbyterian missionary society. He was expelled from the presbytery, but that is not the usual meaning of 'unfrosted.' He was still a minister widely trusted and honored. They did not claim that McIntire was wrong in doctrine, nor wrong in morals.

"It was evidently intended that the public should think McIntire was immoral in sex matters. In fact, such a claim was actually made by some dupes, misled by the slanders of liberal leaders. I believe that there is a fundamental dishonesty back of this kind of thing. And I believe that the reason liberals are so regularly guilty of this kind of dishonesty is that they have broken down in mental honesty when they take ordination vows to support the Gospel, the historic creeds of their church, and then deliberately violate that vow which they took, tongue-in-cheek. I believe that to claim to be a Christian when one has changed the meaning of Christian and does not mean what historic Christianity means, is dishonesty. And I believe surely this decay in morals, this mental dishonesty, is back of the looseness in language which liberals use. The repeated falsehood that all scholars are modernists, that no intelligent person believes the Bible, etc., is a sample, promoted and repeated by the highest leaders from Harry Emerson Fosdick on down.

"Again I say, certainly we will drop your subscription. I would rather you took THE SWORD OF THE LORD, but that is your choice. But no honest man has a right to

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Subscription Rates To The Sword of the Lord

In the United States of America
(Including U. S. Armed Forces)

1 year ----- \$2.50
3 years ----- 5.00

Outside the U.S.A.
(Because of extra postage expense)

1 year ----- \$3.00
3 years ----- 6.50

Extra copies ----- 20 for \$1.00
(In quantities, if date not specified, 3c each.)

CHURCH RATE: Where every family of the resident membership takes THE SWORD OF THE LORD, a special rate of \$1.50 per year will be allowed, 12½c per subscription per month.

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

THE SWORD OF THE LORD
Subscription Dept.
214 W. Wesley, Wheaton, Ill.

A Book Talks Back

to Elizabeth Rice Handford

"Confidentially," said a voice behind me, "I'm not sure you're doing such a good job of selling books anyway. Maybe you ought to quit and go home, too!"

I whirled myself around in my chair. I didn't know anyone else was working tonight. Whoever was really had their nerve—telling me I couldn't sell books. I looked up sharply. But nobody was there. Just an empty doorway.

The voice spoke again, and then I discovered it came from a book on my desk. "No look," I said abruptly, "I'm trying my best to sell books. Not just ordinary books, you understand, but really good books—the kind that make people better Christians, and get people to trust the Lord. I know I don't do a good job of it (and here a tear fell on the desk) but I've really been trying."

"There, there," the book said contritely, "I didn't really mean it. It's just that I get restless, sitting here, when I ought to be out doing my job. How can I help those folks, sitting here?"

"Well," I said defensively, "I've told folks how good you were. I said, just as plainly as I could,

'Read How to Obtain Fullness of Power, by R. A. Torrey!'

and I put it in big letters. It's their own fault if they don't know how much good you could do them."

"Oh?" the book said gently, raising an eyebrow.

"Why, I even told them all your chapter titles, just as plainly as I could. 1. The Power of the Word of God. 2. The Power of the Blood of Christ. 3. The Power of the Holy Spirit. 4. The Power of Prayer. 5. The Power of the Surrendered Life. I told them that you didn't cost much, and that they could afford \$1.50."

Can you imagine a book looking sorrowful? This one did. He shook his leaves sadly. "But you didn't tell them the most important thing."

"What's that?"

"That I can help them to really find peace and victory. Lots of folks know something is missing in their lives, but they don't know what it is. And until the Word of God is sweet and real to them, and they are getting their prayers answered, and the Holy Spirit has helped them to win souls, they're not going to have real contentment."

"Is there anything else I should tell them?"

"That's the main thing. People can't afford to spend \$1.50 on a book that won't help them. But if they know what a book really can do, they'll be glad to spend the money."

I brightened. No wonder more people hadn't ordered "How to Obtain Fullness of Power" (although I could have told him that over 2,500 people had bought him since he appeared on the scene in February). I'd been telling them about the attractive two-color sturdy cover, and things like that. "Would you think I could tell them what the Christian leaders who read you, said?"

He looked dubious for a moment. "Yes—but don't be long-winded."

"I won't," I said. "I'll say, real quick-like: Dr. John L. Hill said that he wished every Christian would read it. Dr. V. Raymond Edman said that 'How to Obtain Fullness of Power' is revolutionary to the heart that will read and believe. And Evangelist Bill Rice said you were an invaluable book. Folks know they can trust what those men say."

"Tell them just one more thing," the book added wistfully. "Tell them not to order me and then just let me sit on the shelf. I'm awfully anxious to live in a home, that is revolutionized because they found the secret of fullness of power. Will you tell them that?"

"Yes, I'll tell them if that is what they want, they can send \$1.50 to Sword of the Lord Publishers, Wheaton, Illinois, and ask for the book, 'How to Obtain Fullness of Power,' by Dr. R. A. Torrey. And you know what? I think they'll do it!"

They Defend Oxnam

(Continued from page 5)

use hot words and make false accusations.

"And let me remind you, too, that for whatever division and schism that is involved in this matter, you are to blame, I am not. I would rather you would read THE SWORD OF THE LORD, and get what inspiration and blessing you can. But no! A liberal must be a divider, must be an accuser, must be a breaker of fellowship with Bible believers!"

"Again, thank you for your letter. You wrote to me frankly and I have written to you frankly. I believe you have no right to go around jumping to conclusions, making emotional statements without a background of solid factual truth. I think you should reconsider and at least read THE SWORD OF THE LORD long enough to develop a brotherly attitude of forbearance, of quiet statement, of factual proof, of documenting every claim such as I attempt to do in THE SWORD OF THE LORD."

"In the Saviour's name, yours,"

(signed) John R. Rice

Washington Man Sends Oxnam's Defence in "Washington Post"

Mr. H. P. Buck, of Connell, Washington, Box 95, wrote us June 6 saying, "I am appalled at the ability of your paper to give partial truths in such a brazen manner. I am further appalled that McIntire would write with so few facts, an article meant to damn another person and church group."

Then after saying that there was "no intelligent analysis of the facts," accusing us of being malicious, and of "playing into the hands of communists," Mr. Buck says, "That you might have more truth, as it has been dug out by the Washington Post, I am enclosing a reprint sheet from the Washington Post of April 5, 1953. I hope you give it a reading and have time for prayer seeking forgiveness for writing and printing falsehood."

The Editor Answers with Analysis of Dr. Oxnam's Own Defense in the "Washington Post"

"My dear Brother Buck:

"Thank you for sending me the reprint article from the Washington Post. I assure you I have read it most carefully, and weighed it prayerfully. But before I comment on the reprint, may I call your attention to the intemperate language you used? You accuse me of 'partial truths,' a 'brazen manner,' 'no intelligent analysis of the facts,' 'maliciously' 'printing falsehood,' 'misstatements.' Now if you will compare your own letter with the factual, documented, carefully-written article by Dr. Carl McIntire in THE SWORD OF THE LORD, you will see why people believe him and would not believe you. You will see why intelligent, educated men of brotherly spirit do not trust you people who are modernists or friends of modernists. You do not give facts. You have an emotional outburst, you attack believers in the Bible, and call them every kind of hard names, but you do not prove your point, you do not intelligently and objectively consider the facts. You do not try to maintain brotherhood with the friends of Christ and the Bible, but accuse them and berate them."

"I suggest that without all the hard names, you simply tell me where we have been malicious, where we have printed falsehood, and give the proof. If you do that, then I will make correction, and you will be satisfied. If you can't do that, then all the hot words and name-calling and attacks on those who believe the Bible will do no good! Isn't that fair?"

"Now to comment briefly on the reprint from the Washington Post."

"1. It did not contain 'truth as it has been dug out by the Washington Post.' The Washington Post did nothing of the kind; it simply published statements by Bishop Oxnam himself. We have Bishop Oxnam's word. In many cases he gave no proof whatever but only his own unsupported word. No unbiased and impartial agency has checked up to see whether he told

the truth, or whether he did not.

"2. Bishop Oxnam confessed that he had belonged to seven out of the twelve communist front organizations listed by the Un-American Activities Committee of Congress, including the Methodist Federation for Social Action, the American Committee for Spanish Freedom, and was on the editorial advisory board of the Protestant Digest. He did address the Boston meeting, 'Salute to Our Russian Ally.'"

"3. Bishop Oxnam never denies that he believes in the Social ideology of Karl Marx, and is against the present economic profit system and private enterprise in America."

"4. Bishop Oxnam did attack the Un-American Activities Committee. How strange that he should object to their attacking him!"

"5. Of course, we should not believe everything that we read in the Daily Worker, the communist magazine. But Dr. Oxnam should have objected back there when these things were printed if they were not true. He should have taken sides against the Daily Worker then, but he did not. Since he was for the communist side in the war with Spain; since he is a socialist, as he would not deny; and since he is a modernist who does not fully believe the Bible, as he has frequently publicly stated (in the historic Christian position that the Bible is the infallible Word of God, verbally inspired), he certainly cannot object to it being known. Those facts cannot be denied."

"Now I have a right to ask you an honest question. You attack those of us who believe the Bible and fight for it. You defend those who do not believe the Bible and do not believe in the deity, the virgin birth, the blood atonement of Jesus Christ. Now which side are you on? Do you believe the Articles of Religion of the Methodist church which you vowed to preach and defend? Do you believe in the historic Christian position, the fundamentals of the faith? Then why are you for Oxnam and against Bible-believers?"

"In the Saviour's name, yours,"

(signed) John R. Rice

Pastor of First Baptist Church, Washington, D. C., Writes Complaining of "a Disgraceful Article on Bishop Oxnam"

From Dr. Edward H. Pruden, First Baptist Church, Sixteenth and O Streets, N.W., Washington 6, D. C., comes the following word.

"I find in the issue of May 29 a disgraceful article on Bishop Oxnam and I am puzzled to know how a professedly Christian publication can lend itself to such ridiculous propaganda. Bishop Oxnam is my personal friend and I know him to be one of the most devout Christians and loyal Americans in the world today. I do not wish any paper carrying such material as this article on Bishop Oxnam coming into my home."

"Sincerely yours,"

(signed) Edward H. Pruden

The Editor Answers that "Devout Christian" and "Loyal American" Does Not Mean the Same to a Modernist as it Does to Bible Believers

"My dear Dr. Pruden:

"We will comply with your request, and cancel your subscription to THE SWORD OF THE LORD..."

"However, there is a strange indefiniteness about your letter which I find all too common. You call hard names, but you do not give facts. You speak subjectively, not objectively. You say, 'a disgraceful article.' You say, 'ridiculous propaganda.' But the article is very factual, it is documented, and any honest objection ought to answer the statements or show the falsity of any quotations. This you do not do. If you can show that that article is 'disgraceful,' that it is 'ridiculous propaganda,' I should be glad for you to call my attention to the facts which show that. If you cannot do that, of course, the article must stand as it is, a solemn, prayerful, Christian indictment of a modernist and socialist."

"You say, 'Bishop Oxnam is my

personal friend and I know him to be one of the most devout Christians and loyal Americans in the world today.' But to you, 'devout Christian' does not mean a converted, born-again man, a man true to the Bible, a man believing in the historic Christianity, including the virgin birth, the blood atonement, the bodily resurrection, etc. You do not say, and of course, no intelligent and informed man could say that Bishop Oxnam is Christian in that sense. He denies practically every great fundamental in the Methodist Articles of Religion which he solemnly vowed to preach and defend. So 'devout Christian' does not mean to you, I take it, what it means in the dictionary, what it means in the historic Christian creeds, what it means to Bible-believing Christians everywhere."

"You say that Bishop Oxnam is one of the most 'loyal Americans.' But to be a 'loyal American' to you can mean an associate of Communist Ward, an opponent of the whole American system of free enterprise, an out-and-out socialist, a defender of Hiss, of Harry Ward, and even of Russia's Marxist position! That is not what the rest of us mean by 'loyal American.'"

"If you have a factual and scholarly criticism of Dr. Carl McIntire's article as published in THE SWORD OF THE LORD, I shall be very much pleased to have it. How much better that would be, and how much more Christian, than calling names and saying hot words, don't you think?"

"In the Saviour's name, yours,"

(signed) John R. Rice

Executive Secretary of Pennsylvania Council of Churches Writes Calling THE SWORD Hard Names

Rev. O. B. Poulson, executive secretary of the Pennsylvania Council of Churches, Division of Social Relations, 2403 North Front Street, Harrisburg, Pennsylvania, writes under date of June 6 as follows.

"Dear Sir:

"In a Methodist preacher's study I picked up your May 29th SWORD. After reading your article by Carl McIntire on Bishop G. Bromley Oxnam I wish to say quite frankly—

"First—That there seems to be but one main purpose in the entire article, namely, to class Bishop Oxnam as pro-Marx and anti-Christ—which is as base a lie as any human wretch can concoct."

"Second—I wonder what kind of conscience a man must have, and what his standards of ethics must be, to deliberately seek to vilify the character of a great Christian leader and to undermine his usefulness, then have the gall to urge a Methodist pastor to 'please renew promptly.' A THOUSAND shames on you."

"Very sincerely,"

(signed) O. B. Poulson

Here is the editor's answer asking Mr. Poulson to offer proof of his charges, as follows.

"My dear Brother Poulson:

"Your letter of June 6 is before me. But, dear brother, such language! 'Base lie,' 'human wretch,' 'vilify character' I am always shocked that you people who are modernists or friends of modernists do not check the facts, do not offer proof, do not document your charges. I am always shocked when people take out their resentment in name-calling and hot words instead of intelligent, brotherly investigation of the facts."

"If you do not believe that Bishop Oxnam is a believer in Marxist doctrines, then you have not read his books which I have on my desk. In that case you are certainly a little premature in calling good Christian people hard names because they are defending the faith."

"And why would I urge a Methodist pastor to renew? Because I would suppose that a Methodist pastor who had solemnly vowed before God and men to believe the Articles of Religion of the Methodist Church and defend them and preach them, would agree with the things that we are doing, if he were honest. But lo! you take up for those who deny the very things that John Wesley and historic Methodism have stood for!"

And you attack and accuse and berate those of us who stand for the Bible and Christ!

"In the Saviour's name, yours,"

(signed) John R. Rice

A Baptist State Secretary Says He Believes and Preaches the Whole Word of God But Accuses THE SWORD of "Poison" and "Hate," Is Sorry the Publication of THE SWORD OF THE LORD Is Permitted!

Rev. Otto Nallinger wrote us June 3 saying the following.

"I am a minister of the gospel of Jesus Christ. As such I have always believed and have preached the unsearchable riches in Christ Jesus. I believe in God's Holy Word, that it is the unadulterated truth and revelation of God. I believe in the Sonship of Jesus Christ; that He is the very God, Himself, and that He gave His life in atonement for our sins. I further believe and preach with all my heart that there is no salvation in any other name, save that of Jesus Christ. I have thus far and will continue to give my whole life to the teaching and preaching of the marvelous gospel of Christ Jesus."

"Your paper, THE SWORD OF THE LORD, which breathes poison and hate against all those who do not happen to agree with you does not set forth the love of Jesus and the true revelation of the gospel of Jesus Christ. I am sorry that in this imperfect world that such wrongs and hatreds as you set forth through your paper must be permitted in the name of Jesus Christ, our Saviour."

The letter is signed Otto Nallinger, Executive Secretary, on the letterhead of the South Dakota Baptist Convention, 1524 South Summit Avenue, Sioux Falls, South Dakota.

Now we are always glad to hear from a man who says he believes the whole Word of God, believes in the deity of Christ, blood atonement, and salvation through Christ. But isn't it a pity for any man who does that to support the communist and modernist Dryden Phelps? Isn't it a pity for him to support the Harry Emerson Fosdicks, and other infidels who have been associated with the Northern Baptist Convention and now the American Baptist Convention? We understand that Brother Nallinger and the South Dakota Baptist Convention support the American Baptist Convention which is publicly on record as supporting modernists, ordaining people to preach who do not even believe in the deity of Christ or the infallible inspiration of the Bible, sending out some missionaries who openly repudiate the virgin birth, salvation by the blood, etc. It is well known that the leadership of the American Baptist Convention and that most of the schools supported by the American Baptist Convention are definitely unbelievers. I take it that Brother Nallinger raises money for the American Baptist program and gets his salary from that kind of people. That helps to explain his letter."

The Editor Answering, Asks Why This Professed Fundamentalist Attacks Bible Believers and Supports Infidels

"My dear Brother Nallinger:

"Someone certainly meant well in sending you THE SWORD OF THE LORD. Doubtless they supposed that you would be, as we are, for 'the verbal inspiration of the Bible, the deity of Christ, His blood atonement, salvation by faith, New Testament soul winning and the premillennial return of Christ.' However, you say you do not want THE SWORD, and I certainly will discontinue the paper at your request."

"However, your letter makes me sad for two reasons. First, expletives and name-calling seem to me to be a poor business for a Bible-believing Christian, particularly for a preacher and a Christian leader. You do not name a single misquotation, a single false statement in THE SWORD. You do not list a single doctrine on which we are false. No facts, no calling attention to detailed errors, no brotherly finding of common ground in the love and worship and service of Jesus Christ. Just hard and

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They Defend Oxnam

(Continued from page 6)

bitter words like 'hate' and 'poison' and 'desecrate our office!'

"Those words are not factual. They are not objective but subjective. Actually THE SWORD OF THE LORD publishes restrained, verified, authenticated matter all the time. You, of course, would not deny that Bishop Oxnam is a socialist and procommunist; before me are his books on *Preaching and the Social Crisis*, *Preaching in a Revolutionary Age*, and *Labor and Tomorrow's World*. You would not deny that he is a close friend and co-worker with Communist Ward. That he is a disciple of Karl Marx is beyond any question to intelligent and informed people, so you certainly do not mean to challenge the truth of our statements. Your words simply express some bitterness of heart, some hot animosity, evidently. And that always makes me sad. May God give us hearts for the truth. Whether or not you take THE SWORD OF THE LORD is of little moment to me. But whether or not you honestly present facts and prove your point intelligently and in Christian brotherhood, is a matter of very great importance about any Christian leader.

"I promise you if you will show me where THE SWORD OF THE LORD is guilty of 'hate,' 'poison,' and where it does not set forth the 'love of Jesus and the true revelation of the gospel of Jesus Christ' I will print your evidence and will acknowledge and correct all you prove. And if you do not offer that proof, then of course you would admit to yourself that your hot words were unjustified and came from the state of your heart and not from an honest and prayerful and objective survey of the facts.

"Again, you say, 'I believe in God's Holy Word, that it is the unadulterated truth and revelation of God. I believe in the Sonship of Jesus Christ; that He is the Son of God and that He is the very God, Himself, and that He gave His life in atonement for our sins.' Praise God for that. That is a fine statement of faith and I take it at face value. However, you do not do right to demean me and accuse me because you believe these things. You well know that all these things I preach and would die for. That is not really back of the letter. Would not honesty compel you to say that the real reason back of your attitude toward me and THE SWORD OF THE LORD and Bible-believing Christians is that you hold your position, get your income and your honor from leaders who do not believe the Bible, who deny the deity of Christ, His virgin birth, His blood atonement? You give your time, and I suppose your money and your influence to back up infidels who do not believe the Gospel that THE SWORD OF THE LORD preaches and which you say you believe and

preach. So you berate those who are friends of Christ and the Bible, those who continually proclaim it and defend it, and you befriend those who are infidels in the church, socialists and procommunist, denying every fundamental which you say that you yourself believe. It may be that your doctrine is on one side; but your bread is buttered on the other side. What other reason could there be for your defending infidels and attacking those of us who believe the Bible?

"I say your letter makes me sad. I am not specially concerned whether you take THE SWORD OF THE LORD or not. I am deeply concerned when any man in official Christian position and leadership answers truth with hot words and accusations and unbrotherly divisions and schisms.

"We will discontinue your subscription. If you have any proof for your charges of hate, poison, misrepresentation of Christ and the Gospel, send them along.

"In the Saviour's name, yours," (signed) John R. Rice

Methodist Pastor Wants More of "the Poised Leadership of a Francis McConnell or an Oxnam"

Rev. Paul R. Smith, minister of The First Methodist Church, 42 East High Street, Union City, Pennsylvania, wrote the editor as follows.

"Dear Sir:

"In my humble opinion your publication has stooped to a new low in the publication of Carl McIntire's 'Bishop Oxnam, Prophet of Marx.' I am ashamed and sorry for you.

"Long ago another prophet by the name of Jeremiah with the interests of God's people on his heart tried to make the best of a bad situation which he did not create and the envious Carl McIntire of that day branded him subversive and opposed him at every turn. McIntire's one talent seems to be that of a reactionary and arch opposer. Give us the poised leadership of a Francis McConnell or an Oxnam any day in preference to the negative offerings of this self-styled messiah.

"Find enclosed a pertinent pamphlet by the good bishop.

"Yours for a little fair play," (signed) Paul R. Smith

The editor's answer is as follows:

"My dear Mr. Smith:

"Thank you for your letter, and enclosed pamphlet by Bishop Oxnam on *How the Protestants Fight Communism*. I had read that pamphlet before, also a row of Bishop Oxnam's books. His plan for fighting communism is to go over to their position. And the proof that he is wrong is in the fact that his church and yours, the Methodist church, has more proven communists in it, and more disciples of Karl Marx, than any other church outside the iron curtain.

"You disagree with Carl McIntire, but you express your disagreement in hot words, not in facts, proofs, evidence. Evidently your letter comes from your heart, not from your head. But you are honest in saying that what you really have against McIntire is his fundamental Bible position ('a reactionary' you call him). And you name Bishop Francis McConnell and Oxnam, the two most outstanding infidels in the Methodist church as, Harry Emerson Fosdick was the outstanding Baptist infidel, as the kind of leadership you choose.

"Now I believe that a man has a right to be an infidel if he will, but a man does not have a right to claim to be a Christian when he is an infidel. If Tom Paine or Bob Ingersoll had claimed to be good Christians while they denied the inspiration of the Bible, the deity of Christ, and such matters, they would have been dishonest hypocrites. And when a Methodist preacher takes solemn vows to support and defend the Methodist Articles of Religion, and then does not do it, all honest people must believe that he is a hypocrite, a time-server, deceiving the people

Jack Shuler

(Continued from page 1)

the extended campaign. This attendance has exceeded the total of any campaign conducted by Christ for Greater Los Angeles for a similar period.

"Of the number, more than 1400 have hit the 'sawdust trail' to accept Christ.

"The moment comes as Shuler, perspiring from the exertion of his dramatic presentation, slips on an overcoat. As the congregation waits with bowed heads and closed eyes, he asks those who wish to begin a Christian life to show their hands.

"Convert Kneels—

"By the scores, those who wish to accept Christ, rise—some weeping, others radiant—and go to the prayer tent as the congregation sings softly, 'Just As I Am.'

"There, each convert kneels with a counselor to begin his new life.

"The following day, a member of the church of the new Christian's preference calls on him at home to follow up the revival impact.

"The meetings are held nightly at 7:30 except Sundays when they are scheduled at 3 p.m."

Los Angeles "Mirror" Also Features Shuler Revival

Two days after the feature article in the *Los Angeles Examiner*, *The Mirror*, in Los Angeles, June 18th, had a stirring news article concerning the Shuler campaign. Another five-column picture of the enormous crowd was titled, "Canvas Cathedral" Is Thronged Every Night for Shuler's Homespun Revival. More than 120,000 worshippers have poured into big tent. More than 1500 sinners have become converted to Christian living." Two other big pictures feature Shuler in the pulpit and pinning an orchid on the oldest mother to attend the services Family Night. Here is the article from *The Mirror*:

"Tent Cathedral Echoes 'Amen' as Giant L. A. Revival Goes On

"Tears stream down the cheeks of the stranger as he drops to his knees in the sawdust.

"He prays—silently, fervently—as he offers his life to God.

"Then he stands up erect. To his side rushes a stalwart, dark-haired man whose gentle eyes shine with a kind of radiance.

"They talk quietly. The stranger tells his story.

"How he and his wife, adrift in the lonely labyrinth of worldly living, separated years ago . . . how she wrote him often from her silent home in Chicago, offering to reconcile and try again . . . how he refused, despite the love in his heart.

"The dark-haired man listens to the new Christian. Then he suggests:

"Why don't you pray for guidance? You found Jesus tonight. He will tell you what to do."

"The stranger prays. Only for a second or two do the words seem strained and awkward. Then, like a mighty torrent, they pour from his lips.

"His answer came—lightning-like, startling.

"From the great revival tent he rode by cab to the railroad station.

"He bought a ticket—to Chicago, to the wife who waited so long.

(Continued next column)

and collecting salary and holding office under false pretenses. If you agree with Bishop McConnell and Bishop Oxnam as against the historic Christian faith, classic Christianity, then you have a right to your position, but you do not have a right to claim to be Christian in your theology which contradicts historic Christianity on nearly every vital point. Infidels should claim to be infidels. Christians who believe the Bible and accept the fundamental doctrines of the Bible, and adhere to the classic and historic Christian faith, have a right to claim to be Christians. Is not that sensible and honest?

"Thank you for your letter. I am always glad to have a frank reaction from readers of THE SWORD OF THE LORD.

"In the Saviour's name, yours," (signed) John R. Rice



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and QUOTES**

"DO WE GIVE ACCORDING TO OUR MEANS, OR ACCORDING TO OUR MEANNESS?"

—Bruce R. Baxter

WELL SAID

A clergyman wrote to a wealthy and influential businessman requesting a subscription to a worthy charity. He promptly received a curt refusal which ended by saying, "As far as I can see, this Christian business is just one continuous give, give, give."

After a brief interval the clergyman answered, "I wish to thank you for the best definition of the Christian life that I have yet heard."

—New Century Leader

"NOTHING IS EASIER THAN FAULT-FINDING; NO TALENT, NO SELF-DENIAL, NO BRAINS, NO CHARACTER ARE REQUIRED TO SET UP IN THE GRUMBLING BUSINESS."

NOT A SACRIFICE BUT A JOY

A rich businessman and a prominent attorney were traveling around the world. They saw many impressive sights, but agreed that something they saw in Korea was most impressive of all.

One morning as they walked along a country road in Korea, they saw a boy pulling a plow which was steered by an old man. It amused the attorney so much that he insisted on taking a picture of the scene with his little pocket camera. Later he showed the picture to a missionary in the next village, remarking about the peculiar spectacle.

"Yes," said the missionary, "it seems a very strange way to plow a field, but I happen to know the boy and old man well. They are very poor. However, when the little church was built here in the village, they wanted to contribute something. They had no money. They had not grain to spare and winter was coming on, so they sold their ox and gave the money to the church building fund, and now, minus the valuable animal, they have to pull the plow themselves."

The men looked at each other for a moment, then the attorney said, "But what a stupendous sacrifice! Why did you allow it?"

"They did not feel that way about it. They regarded it as a great joy that they had an ox to give to the Lord's work."

—The Sunday School Friend

(From the book of 95 pages, DRIFTWOOD. Price, paper binding, \$1. Sword of the Lord Publishers, Wheaton, Illinois.)

"Every few minutes a booming 'Amen' echoes in the 'canvas cathedral' at Washington Blvd. and Hill St. as the man in the pulpit—who looks like a movie star—declares:

"Too many American homes have degenerated into cheap boarding houses where the kids eat and sleep but get very little spiritual guidance . . ."

"The speaker is handsome Evangelist Jack Shuler, 34, of Arcadia, nightly attracting thousands to his tent revival staged by 350 Protestant Churches of Christ for Greater Los Angeles.

"Sixth Generation

"Already, during the 3½ weeks of the meeting, more than 120,000 worshippers have poured into the tent; well over 1500 sinners—

their hearts and conscience stirred by Shuler's message—have 'hit the sawdust trail.'

"Delivering his message with homespun eloquence, Shuler, one of six generations of preachers, pulls not a punch as he rips the veneer from modern-day, Godless living.

"You can't please God while you're waving a Bible in one hand and juggling a cocktail glass in the other," he shouts.

"Each service of the revival is planned carefully—dramatically—to meet the spiritual needs of the congregation.

"Family Night this week was a nostalgic, tender affair.

"Mothers can have more influence for God than all the preach-

(Continued on page 8)

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Christ's Deity

(Continued from page 1)

Is Jesus the Son of God?

There are points of evidence that may here be properly introduced.

Permit the mention of three or four of these.

History should speak to this subject. If God was manifested in the person of Jesus Christ it is quite incomprehensible that history should ignore or disregard that fact. The business of this branch of learning is to rehearse what has been. It is supposed also to lay the greatest importance upon the events of mightiest moment. What one could match the incarnation of God? And history has spoken to this subject. No matter where one does his reading, whether in ancient, medieval or modern history, the Man of Nazareth meets him at every turn. The tale of His life, the record of His death, the report of His resurrection, the institution He founded, like the scarlet thread in the cable of the English navy, have become inextricably woven into every great historical event of the centuries. The best history back of Christ is the Old Testament Scriptures. "They are they which testify of me." Skeptics, hard pressed for argument, have said, "Josephus, the great historian, knows nothing of Jesus." But such a speech evinces ignorance and reveals a lack of logic. If Josephus had said not a word concerning Him there would be poor comfort for the infidel in that circumstance, seeing that Josephus was a Jew of the strictest type, and the most bigoted spirit. But, unfortunately for the statement, the book of Josephus gives such prominence to Jesus that we are almost compelled to believe that the strongest of his statements is an interpolation. Read again Book 18, chapter 3, section 3, of the *Antiquities of the Jews*. "Now, there was about this time, Jesus, a wise Man, if it be lawful to call Him 'a man,' for He was a doer of wonderful works, a teacher of such men as received the truth with pleasure. He drew over to Him many of the Jews and many of the Greeks. He was Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross, those who loved Him at the first did not forsake Him, for He appeared to them alive again the third day, as the divine prophets had foretold. These and ten thousand other wonderful things concerning Him, and the tribe of Christians, so named for Him, are not extinct at this day."

If that is an interpolation, let us not forget that in *Antiquities of the Jews*, 18:5-2, he relates the story of the beheading of John; and in 20:9-1, tells the story of James, the Just, who, he says, "was the brother of Jesus, who claimed to be the Christ." No one disputes the validity of these latter chapters.

What is medieval history but a record of the misinterpretation of the message of Jesus? What modern history ignores Him? Could we write the history of England and leave out Christ? How account for the changes that made a continent of barbarians to be a church-going, Christ-believing nation? Could we write the history of America and leave out Christ? How account for the dreams and desires of Columbus? How explain the conduct of the Puritan Fathers? What disposition will you make of the uses to which the words "Christ" and "Church" are put in the administration of the colonies and the establishment of the states, and the attempt to evangelize the Indians?

Can you write the history of India and leave out Christ? Who would attempt to do that and yet ignore Carey, Judson, and Boardman? Can you write the history of China and leave out Christ? How will you explain the Boxer movement, not to speak of the long series of international conferences and complications involving the opening of China's doors to Christian missionaries? Can you write the history of Africa and leave out Christ? Who would dare, making no mention of Livingstone and Moffat, not to speak of the modern movements inaugurated

by Christian missionaries? Can you write the history of the Isles of the Sea and leave out Christ? How will you explain why cannibalism ended and church spires sprang up on every hand?

The historian has not yet been born who has, or could ignore this name and yet command the respect of men. If He be not the Son of God, what is the secret of His success in forcing Himself into all human affairs? He was born in no palace; He was schooled in no great university; He was promoted to no position of honor; He commanded no mighty armies; He discovered no continents; He engaged in no scientific investigation; His career ended with a cross and not with a crown! Why has human history been compelled to accord Him such a place?

The Scriptures, also, testify to His deity. Passing over the Old Testament prophecies regarding Him about which men might argue, we come to indisputable things. The New Testament asserts, "And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins" (Matt. 1:21, R.V.). If the Bible is to be believed in what it declares, God spake out of Heaven, saying, "This is my beloved Son, in whom I am well pleased." If He were not self-deceived, His sentence is, "I am in the Father, and the Father in me." If John were not deluded, his worthy testimony is this:

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:1, 14.

Paul certainly seemed to be a sane man, and you cannot explain him unless you believe also that he was an inspired man; and that apostle speaks of Jesus as being "the effulgence of his [Father's] glory, and the very image of his substance, and upholding all things by the word of his power."

But we will not go into the multiplication of texts to prove the deity of Jesus. No good student of the Scripture denies their testimony, unless he has first derided their authority. I have read somewhere of two gentlemen who were discussing the deity of Christ, and one of them said, "If He were God it should have been more explicitly stated in the Bible."

To this the other replied, "How would you express it, to put it past dispute?"

"Why," said the first, "I would say that Jesus is the true God."

"You are very apt in the choice of words," answered his fellow, "for they are in accord with the inspired St. John, who says, 'This is the true God, and eternal life.'"

Christians also are credible witnesses to His deity. Experience has a testimony that cannot be gained. Familiarity makes it possible for one to testify to facts. The world is full of people who claim to have an experience of the grace of Jesus, and a communion with Him which renders them competent to speak regarding His mission and character. Napoleon was profoundly impressed by the harmonious testimony of the multitude of believers. When John said,

"That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life, . . . that which we have seen and heard, declare we unto you, that ye also may have fellowship with us."—1 John 1:1, 3, A.S.V.,

he introduced a form of argument, the strength of which has ever been confessed. Who shall dispute what they say who speak from experience and delightful fellowship? Who shall stand before the millions on millions that bear one testimony concerning what Jesus is to their souls?

Dr. O. P. Gifford, while yet pastor in Chicago, spoke one day concerning that wonderful Ferris wheel, the plan and construction of which was such a compliment to the ability of the young engineer. He told how, when the wheel was put into place, Mr. Ferris took his wife and a newspaper

reporter and went down on a July day, when the wind was sweeping the earth with the strength of a hurricane, striking the wheel fairly on the face. Entering the car, Mr. Ferris closed the door behind him and gave the order to start the machinery, and suddenly the wheel began to move. The wind, like another Samson, seized it, pressed against it with mighty strength, strove to wrench it at every point, tore at the windows, shrieked like a maniac. But the great wheel moved on with scarce a shiver until it had completed its revolution, and Mr. Ferris, his wife, and the reporter stepped out. Mr. Ferris' faith in the wheel was a scientific faith. He knew its mechanical construction; he knew also its strength; like the apostle, he was persuaded that it was able to keep that which he had entrusted to it unto the end. Mrs. Ferris' faith was purely personal. She knew little about the wheel; she believed in her husband's opinion, and counsel, and like Ruth of old, said, "Where thou goest, I will go." Her confidence was not misplaced. The newspaper reporter entered with fear and trembling, filled with doubts. But he had been commanded and dared not refuse. When the wheel had gone its round and he found himself again on the earth, he had the faith of experience, and could testify also touching the ability of that wheel to keep what was committed to it. The followers of Jesus join with the apostle and say, "We know whom we have believed." Their experience with Him has proven His power. Through strain and storm, through suffering and sorrow, through temptation and trial they are kept. Who can gainsay the ground of their confidence in the deity of the Man of Nazareth?

If there were time we would "let His enemies bear witness also." Goethe, whose infidelity is well known, said, "The human mind, no matter how much it may advance in intellectual culture and in the extent and depth of the knowledge of nature, will never transcend the height and moral culture of Christianity as it shines and glows in the person of Jesus Christ."

Rousseau, another unbeliever, says, "I confess that the purity of the Gospel has its influence on my heart. Is it possible that a Book at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage whose history it contains should be Himself a mere man? What sweetness, what purity in His manners! What an affecting gracefulness in His delivery! What sublimity in His maxims! What profound wisdom in His discourses! What presence of mind in His answers! How great the command over His passions! Where is the man, where the philosopher who could so live and so die without weakness and without ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."

Strauss says, "Jesus represents within the sphere of religion the culmination point, beyond which posterity can never go, yea, which it cannot even equal. He remains the highest model of religion within the reach of our thoughts." The words of Theodore Parker are interesting. "There is God in the heart of this youth—that mightiest heart that ever beat, stirred by the Spirit of God; how it wrought in His bosom!" Renan concedes enough when he says, "The day on which Jesus uttered this saying, 'God is a spirit, and they that worship him must worship him in spirit and in truth,' He was truly the Son of God." Bob Ingersoll, blatant infidel as he was, still affirmed, "For the Man Jesus I have infinite respect." Truly may one join with Moses in his wonderful Psalm of Deuteronomy 32, where concerning the expectation of unbelievers as compared with that of believers, he says, "Their rock is not as our Rock, even our enemies themselves being judges."

But our theme involves more.

Is He the Solitary Saviour?

Is there no other person who can save? There was a day when the king put all the corn of Egypt into the hands of Joseph. Men

must make their appeal to him or perish. Is it true of our Joseph that the stores of salvation are all in His hands? The Scriptures are strong: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12, A.S.V.). Surely that phrase opposes the pretensions and promises of all others who essay to save. Dr. Chapman tells us that a friend of his was about to climb the Matterhorn. He was besieged by men waiting at the base of the mountain ready to guide him up the difficult way. But when he asked them to show their papers they all but one fell back. He came forward and presented his certificate which was signed by noted Americans and Englishmen, affirming that he had guided them up the Matterhorn in perfect safety. If the professed saviours of the world are asked to show their certificates of appointment, and their testimonials from the redeemed, they will be silenced. Jesus alone, by calling the roll of Heaven, including the great names of the Old and New Testament worthies (those of New Testament and modern times), can bring sufficient commendations and certificates to show that He is the all-sufficient Saviour.

There is no other way of salvation. Some willingly admit that Jesus is the only Son of God, but remind us that there are matters of merit which must be taken into account. They have done good works; shall they not therefore be saved? If a man does his best, will he miss Heaven and eternal bliss? Let it be remembered that no man has done his best. The Scriptures and experience speak one thing, "There is none that doeth good, no, not one." And let it be further remembered, "By the deeds of the law there shall no flesh be justified in His sight."

If one reply, "But I am sorry for my sins, and have mourned them; will not that suffice to set me free?" we are compelled to answer that sorrow never reveals the attributes of a saviour; it quite as often dooms men as it helps them. It has drowned many a soul; but by itself it has never saved one. Dr. Gordon says a very remarkable and yet scriptural thing when he remarks, "Jesus let only His wounds be touched after His resurrection. Whereby I perceive that we can be united to Christ only by His sufferings. Many today are trying to be saved by imitating the earthly life of Christ; many others are trying to be saved by imitating the death of Christ. 'The world is pretty nearly divided between these two classes—those who are seeking salvation by copying Christ's life, and those who are seeking salvation by copying His death—the one looking for peace by self-mortality and the other by self-mortification.' Both are doomed to disappointment. 'Without shedding of blood is no remission.' Even God, apart from Christ, cannot save, for, as Evangelist A. B. Earle said, 'God the Father and God the Spirit cannot save because they have no blood.' It is 'the blood of Jesus Christ his Son that cleanseth us from all sin.' Self-mortality is sorry stuff; self-mortification cannot mean self-redemption."

One of our missionaries relates the terrible suffering of a heathen who had for many years lived with his body immersed in water, and at a later time had hung on hooks piercing through his flesh, trying to make peace with God through his own wounds. We recoil from even the report; but our civilized America is full of men and women who are attempting

Jack Shuler

(Continued from page 7)

ers in the world," declared Shuler, pinning an orchid on 93-year-old Mrs. Mary Hyde, 2907 Van Buren Place, the oldest mother in the throng.

"Each service reaches its emotional peak when the young Arcadia evangelist—slipping into an overcoat—calls upon sinners to accept Christ as their Saviour."

"Old men weep without shame as they slowly lift their wrinkled hand—signaling their plan to begin life anew—while the choir accompanies Shuler's coaxing with 'Rescue the Perishing.'"

"Problems—Not Sins"

"Later the new converts precede Shuler into an adjoining prayer tent, where trained counselors instruct them briefly in the Christian life after the evangelist advises:

"Tell the counselor your problems—but don't tell him your sins. That's where God comes in."

Pray for Jack Shuler

Dr. Jack Shuler is a brilliant young evangelist. His campaign, as this is written, has just entered its fifth week. Thank God for the earnest convictions, the holy boldness, the spirit-filled preaching of this mighty young evangelist. He is a son of Dr. Bob Shuler, for thirty-two years pastor of Trinity Methodist Church, Los Angeles. He is a graduate of Bob Jones University, is on the cooperating board of THE SWORD OF THE LORD. We pray that his career may equal those of D. L. Moody and Billy Sunday as a mighty soul winner. He has culture, training, talent, spiritual power. He is a faithful Bible preacher. Pray for Dr. Jack Shuler!

salvation by self-infliction. Vain endeavor! It is not ours to make peace with God through our sufferings, but to take the peace which Christ has made by His own sufferings. It is not ours to effect peace at all, but to receive the peace already perfected. True, "Godly sorrow worketh repentance," but not salvation. We do well to sing:

*Weeping will not save me—
Tho' my face were bathed in tears,
That could not allay my fears,
Could not wash the sins of years—
Weeping will not save me.*

*Faith in Christ will save me—
Let me trust thy weeping Son,
Trust the work that He has done;
To His arms, Lord, help me run—
Faith in Christ will save me.*

To Thomas, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

What Then Is Essential?

That is the personal question; and we are never profited until we reach the personal question. "But these are written, that ye might believe that Jesus is the Christ, the Son of God."

To believe that Jesus is the Christ, the Son of God, is the first essential. Having seen that history accords Him that place; having remembered that the Scriptures affirm it; having listened to De-

(Continued on page 9)

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Practical Questions on Giving

(Continued from page 3)

tian when we let him think that it does not matter whether he puts God first in his possessions or not.

All credit and praise to pioneer preachers who preach whether they are supported or not. But still people do wrong not to support fruitful, soul-winning preachers.

Do you know some preacher who is forced to farm for a living and preaches on Sunday? Then you probably know a church which is undeveloped spiritually, and you know a preacher who is never at his best because he does not have the time for study and prayer and personal soul winning which God commands His preachers to have.

Q. "The church is always wanting money. Doesn't this drive people away from the church and from Christ?"

A. I think the way some churches put on pressure for money does dishonor God and does do harm to the cause. I think churches that are always begging dishonor God. I think churches which have suppers, sales, and every kind of peddling scheme do make the Lord's work seem a very small business, unworthy of the respect of the outside world. And I think sometimes churches put too much pressure on people to support the church program and do not use the spiritual appeal, thus harm is done.

But the Bible kind of emphasis always makes better Christians instead of poorer ones. The Bible kind of teaching and preaching and practicing on the tithe and offering questions grows bigger churches, gains the confidence of Christian people and the respect of the outside world.

The hilarious and liberal giving of the Macedonian Christians about which the Apostle Paul, by divine inspiration, wrote so enthusiastically, in II Corinthians 8:1-6, shows that giving is really a grand Christian grace, that the right kind of giving goes along with great spiritual revival, and that it would be far better if all the churches and all the Christians were well developed in this blessed grace of giving!

If the teaching on giving is not to hurt the cause of Christ, then the teaching first ought to be scriptural. If the Bible says it, every preacher has a right to preach it. Second, the causes for which people ought to give should be promoted so that Christian people will see the great privilege of helping in this cause dear to Jesus Christ and blessed by His power with soul-winning results. If the cause is grand enough, and if everybody can tell that the money given for this good work honors God and brings blessed spiritual fruit, then it will not drive people away, but will do good, not harm. Third, Christian people ought to be allowed their God-given liberty to use God's money where God's Spirit leads them to give it, on the basis of spiritual need and spiritual results. To try to dominate Christian people, and take away their rights, and try to compel them to support causes which they do not think deserve support is certain to cause unfavorable reaction.

But nobody ever did the cause of Christ harm by insisting that we owe everything to Jesus Christ, that we ought to put Him first in property, time, and everything else. When we put the appeal for funds on a spiritual basis and do it unselfishly and honestly, we will find that it can have the support of God's good people, and such a plea does good and not harm.

Q. "I give more than a tithe," many a man has said, "but I do not keep accounts. Is not this just as good?"

A. If you really give more than a tithe, then you are following the tithe and offering basis. The simple truth is that almost never does one who objects to the tithing plan give as much as the tithe. People who do not keep account of their giving but give haphazardly, in answer to various appeals, usually give far less than a tithe. As a pastor, in careful observation of the giving of hundreds and thousands of Christians I have found that those who object to the tithe as a method almost never give as much as a tithe.

If you give as much as a tithe, then obviously you do not think that the tithe and offering plan is bad. The government requires you to give an account of all your income. The government allows you to deduct from your taxable income gifts to proper religious causes. So it is both good sense, and good religion for people to keep account of their giving and make sure that they do not rob God and bring upon themselves a curse.

Q. "I cannot afford to tithe."

A. But you are utterly mistaken. Not only can you afford to tithe; you simply cannot afford NOT to tithe. For you will prosper more by tithing than you will be not tithing. Ninety cents with God's blessing goes further than a dollar without God's blessing. Ninety cents, after the tithe has been given to God, is certain to be increased by the blessing of God, as He promises again and again through the Bible.

It is the universal testimony of thousands that those who tithe nearly always have steadily increasing income and have more money because they tithe.

Dr. J. Wilbur Chapman tells of the only case he ever knew of, in which one who had regularly given the tithes and offerings to God felt that the giver did not prosper thereby. He said that in his church in Philadelphia one night in mid-week prayer meeting a woman rose with great sadness manifest in her face and words and said something like this: "Tomorrow I am to be discharged from the job I have held for many years. I do not have money saved up. I do not know what will become of me. For many years I have given to the Lord's cause; now, when I am old and not able to work, I face direst poverty and the shameful support of public charity. I feel that when I am laid off of my job permanently tomorrow, I must tell God that He has not cared for me as He promised."

The next day Dr. Chapman was invited to lunch by a merchant prince. This Christian layman told his pastor with great joy how the company was just installing a pension plan for employees. "Today we put this pension plan in effect, and the first person to go on retirement pay is a member of your church, Dr. Chapman." The church member mentioned was the woman who, the night before, had complained that God did not care for His children! How mistaken she had been!

Captain Levy of Philadelphia was asked how he was able to give so much and still have so much left. "Oh," he said, "as I shovel out, He shovels in; and the Lord has a bigger shovel than I have." Nobody can outgive God.

Let me testify that I have known direst poverty. But, thank God, I have found as I have put God first in money matters He has always cared for our needs. You think you cannot afford to tithe? Why, you may starve to death if you do not tithe! You will certainly fare better if you seek first the kingdom of God and let Him provide for your needs. God has promised; it pays to serve the Lord. He will prove Himself to anybody who puts Him to the test. I beg you to launch out on God's promises and see if God does not repay more than you can give. God will not be a debtor to any man. You cannot outgive God!

II. Objections by Those Who Favor Bringing All Tithes to the Church Treasury

There are good Christian people who have been taught that in New Testament times the local church treasury was "God's storehouse." Although the temple has disappeared, the animal sacrifices have been discontinued, the priests and Levites are no more. Yet these people have been taught that no one really tithes who does not put the tithe into his local church treasury so that others may decide where it shall go.

We have earnestly tried to show what the Bible teaches on this question elsewhere, but now we want to answer honest questions as directly as possible.

Q. "Do not denominational leaders, pastors and church officers,

know better where God's money can be used properly than simple lay church members?"

A. No, that is simply the argument of Catholics when they say that ordinary Christians cannot understand the Bible, that they must take the explanations given officially by the church. They think that no man has a right to study the Bible for himself and have the Holy Spirit explain it to him.

The argument that denominational leaders, pastors, and church officers know better where God's money should go than the man in whose hands God has placed it, reminds me of the argument of Episcopalians and Methodists, that the Episcopal form of church government is better than the democratic, congregational form. The bishop knows better which man should be a pastor of a certain local congregation than the congregation itself, they say! This general idea that "Mamma knows best" is used by all those who would take away the liberty of individual conscience, the individual approach of a sinner to Jesus Christ for salvation, the individual responsibility of a Christian to God about his living and his giving and his faith. But the Bible plan is still that every one must give an account of himself, personally, to God. The priest cannot get one's sins forgiven. The bishop cannot tell one where to give his money. The pastor cannot supersede the Holy Spirit in instructing the Christian. If this complaint, that leaders know better than laymen where lay people should give the money God has put in their hands, were carried to its logical conclusion, then we would find that the Catholic idea of a pope, a supreme pontiff taking the place of Jesus Christ on earth, would be right, and the Protestant and New Testament way would be wrong.

Do you not believe that a Christian can earnestly pray and expect the Holy Spirit to show him how he should give the money God has put in his hands? Well, that is the Bible way. "Every man according as he purposeth in his heart, so let him give . . . for God loveth a cheerful giver" (II Cor. 9:7).

Q. "Will not causes of our church suffer if people have the right to give their tithes to God's work elsewhere, as they feel led of the Holy Spirit?"

A. But perhaps the causes of your church ought to suffer! If the causes which your church supports are worthy of the gifts of God's people, then let them be presented. And if you can convince common Christians everywhere that money spent to support these causes is the best possible investment of the Lord's funds, of which the Christian is the steward, then those causes will receive proper support. Why not let Christian causes always be supported on their own merits? Why not give God's money to the causes which Christians can see do the most good? The Holy Spirit can show God's people where He wants them to give the money put in their hands and for which they must give an account.

Sometimes the work of a local church is so clearly blessed of God in souls saved and its mission program is so obviously blessed of God, that members of the church will want to give nearly all their tithes and offerings through the local church. The church may take care of all the proper causes, the causes which God has chosen to bless to the spiritual benefit of members of this church. In such cases, of course, the church program will be supported properly with the bulk of the gifts of God's people in that church. But if the church program is narrower than God's program, then let people support God's program, whether through the church budget or not. If God has work elsewhere which He blesses more and about which God is more concerned, then He will put it on the heart of His people to support those other causes outside the regular church program. Why not let the work merit the support of God's people and then let the appeal be on the basis of its merits? And why not trust the Holy Spirit to show God's people where God would be pleased for His money to go?

No one has a right to bring a plea for expediency about this matter. The question ought not to

Christ's Deity

(Continued from page 8)

lievers and even to the testimony of unbelievers, why should we imagine the voice heard from the Heavens, "This is my beloved Son," was other than the voice of God? The meaning of that language may not easily be misinterpreted. He meant by that speech to differentiate Him. "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" (Heb. 1:5, R.V.).

No wonder the millions of Christians consent to this claim. Christ has made good!

Believe also that eternal life is with Him. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11). That proposition is plain; that declaration is decisive; that second step is absolutely essential.

But there remains another: Believe that He gives you salvation now. "That, believing, ye may have life in his name." "He that believeth hath everlasting life." The men who have tested this declaration of the Scriptures have found salvation demonstrated in their own hearts; the women who have brought to Him loyalty have come into the knowledge of life; the little children who have sought Him have been received and saved.

There were clean-cut distinctions in the language of a little maid Dr. George F. Pentecost met

be, What does my work or your work need? Primarily it ought to be, Where will the money given please God the most? And the Holy Spirit Himself can show honest Christians about that.

Q. "But will not some religious racketeers get much of the Lord's money?"

A. Sometimes it is true that God's people give their money to causes which are not worthy. But to be honest I must say that more often that is true when they give unthinkingly through a local church budget and through a denominational program than when they give their money independently. I think Christian people should be taught to take great care about where they give the Lord's money. We must give an account to God for our stewardship. It is a sin to support false doctrine. It is a sin to support modernism. It is a sin to support worldly and selfish men in causes that do not really honor God. In THE SWORD OF THE LORD, of which I am the editor, we have turned down thousands of dollars worth of ads which were appealing to God's people for gifts, because it seemed to us that the causes did not deserve support. Yes, we ought to be careful about giving so that

(Continued on page 10)

in Scotland, and the very way of life may be traced in her words. At Aberdeen, one night after nearly all the people had gone from the service, and Pentecost was about to leave the hall, this lassie timidly approached him. When he said, "What do you want?" she reached up on tiptoe as he bent down and whispered into his ear, "I want to get saved!"

"You want to get saved?"

"Aye, sir, I do," still whispering, but more intense in utterance.

"And why do you want to get saved?"

"Because I am a sinner."

"How do you know you are a sinner? Who told you so?"

"God says it in His Book, and I feel it right here," as she laid her hand on her little breast.

"Well," said Pentecost, "do you think I can save you?"

She passed from the whisper to clear, ringing tones, her eyes striking fire. "No, no, man, you cannot save me; no man can save a sinner!"

At his side, her hand in his, speaking as kindly as he knew how, he replied, "You are quite right; no man can save you. Tell me, why then do you come to me?"

Again her voice was dropped to a whisper as she said, "But Jesus can save me!"

"Yes," replied Pentecost, "but tell me how He can save you?"

"Oh, sir, He died for me."

To test her knowledge again, he asked, "Then He is dead, is He? How can He save you if He is dead?"

The little thing, starting from her seat, her eyes suffused with tears, and yet flashing more fire than before, answered, "He is not dead! He is not dead! Man, Jesus is not dead. He is God's Son. Did you not tell us this night that God raised Him from the dead?"

"Oh, man, I want to get saved. Do not fash me; but tell me all about it."

He did tell her, and she went away glad and thankful, for she knew that she had found Jesus, the world's solitary Saviour and the Guide of her own soul.

(From the book, THE BIBLE OF THE EXPOSITOR AND THE EVANGELIST, Volume five of a 40-volume commentary by Dr. W. B. Riley, published by Unica Gospel Press. Used by permission.)

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Practical Questions on Giving

(Continued from page 9)

God's money will not be wasted.

But the sad truth is that more than half of the money given by Christian people through local church treasuries and through regular denominational programs is money misused, given to causes which dishonor God. This very plea, that all the tithes should come through the local church treasury, is used all the time by modernists to get people to support colleges and seminaries which set out deliberately to teach that the Bible is not the Word of God, which break down the faith of young people in the virgin birth, the blood atonement, the bodily resurrection of Jesus Christ. Money is given all the time through church budgets to support rank infidels and socialists, enemies of the Gospel of Jesus Christ. I say, more than half of the gifts that go through local church treasuries are misused and ought not to be given. If people were spiritually-minded and were taught to decide for themselves, every case on its own merit, such money would not be given.

Every Methodist who gives a dollar to his church program supports the modernism of Bishop Oxnham, of Dr. E. Stanley Jones, of Bishop McConnell, of Bishop Martin. He supports the socialistic and left-wing teaching, which is official among most Methodist leaders. He supports literature which is deliberately slanted to break down faith in the Bible. He supports colleges and seminaries which are raising a generation of anti-Bible believers, denying every great essential of the Methodist Articles of Religion, which these same preachers are vowed to support and defend! Now this plea, that the money should be given through the local church treasury, is used to pervert the cause of Christ, to break down faith in the Bible and to dishonor Jesus Christ. And so it is with most of the major denominations in America. More racketeers in religion are supported through church budgets by far than are supported outside by independent gifts of God's people.

For some twenty-odd years Baptists of the Northern Baptist Convention (now the American Baptist Convention) supported Dryden Phelps, modernist and communist, as a so-called "missionary" in China. Common, Bible-believing Christians were deceived into supporting this man who did not believe in the virgin birth, did not believe that Jesus is God come in the flesh, did not believe in regeneration and the saving blood of Christ. He said so in print. He has defended communism and slanderously attacked American people who supported him on the mission-field. In this case, common Christians in American Baptist churches were betrayed by their pastors and their leaders who taught them to give their tithes through the church budget. There is no racketeer in the world as low-down as the infidel who pretends to be a Christian, the enemy of Jesus Christ who talks religious language but does not believe any of the fundamentals of the Christian faith.

And let not my Southern Baptist friends pride themselves. This same doctrine, that all the tithe ought to go through the local church treasury, makes millions of Southern Baptists accountable for the modernism of Dr. Nels Ferre, as he gave the Gay Lectures at the Southern Baptist Seminary at Louisville, Kentucky, a few years ago, where he denied the virgin birth and other fundamental doctrines, as he does everywhere. This unscriptural rule harnessed common Christians to support the evolutionary teaching of Dr. Dow, my own teacher in Baylor University, or of Dr. E. M. Poteat, of Wake Forest College. This same principle victimizes Southern Baptists by inveigling them into buying the books by infidel Harry Emerson Fosdick and George Buttrick because they are sold in Baptist book stores. I say, the principle of requiring people to bring their tithes through the church treasury and otherwise supporting the church program, results in the support of far more religious racketeers than are ever

supported outside the church budget by the gifts of godly people.

The best way is God's way taught in the Bible, "Let every one of you lay by him in store, as God hath prospered." Every person ought to prayerfully find the will of God about his giving. His giving should please God, because he must give an account to God for it. The causes which seek the gifts of God's people should be meritorious causes and should be able to get support because they can prove that they deserve support, not by the blind allegiance of people who have no choice in the matter.

Q. "But is not your position on this matter selfish? Don't you think you are prejudiced in saying that tithes need not all go through the church treasury?"

A. No, my position is not a selfish position. Thank God, that is very easy to prove. I spent twelve years as a pastor of churches. In all that time I held exactly the same position that I hold now. As a pastor, I taught people that they ought to give tithes and offerings, but that each one must decide for himself where the tithe and offering should go. I plainly said that the ceremonial storehouse, the ceremonial priests and Levites, the ceremonial animal sacrifices, were gone; that now Christians are each one to "lay by him in store, as God hath prospered," and then give as God leads. Fortunately I am in print again and again on this question. In 1934 and in 1938, I published extensive articles, as a pastor, teaching exactly what I teach now. If it was not selfish then for me to say as pastor that people were not required to bring their tithes to the church treasury, then it is not selfish now for me to say exactly the same thing when I am an evangelist and editor, instead of a pastor. I never taught that people ought to bring all their tithes into the church treasury when I might have profited by it. Certainly I cannot be blamed now, that I hold exactly the same position and on the same scriptural grounds as when a pastor.

Besides that, it is quite obvious that the selfish viewpoint on this question is that of preachers and denominational secretaries who demand that all the tithes come through their fingers and subject to their decisions. I do not know any evangelist, or any radio preacher, or any head of an independent Christian school, or any leader of an independent foreign mission board, which insists that all the people's tithes ought to go through their hands. Their simple, scriptural position is that God's people ought to be free to give as the Spirit of God dictates, to causes that are clearly worthy of support for Jesus' sake. That is not a selfish position. But any pastor who teaches that all the people's tithes must come under his control, or under the control of his deacons, or finance committee, holds a position obviously selfish and unworthy. Why must the tithe come into the treasury from which you get your salary? Why not let each Christian decide about where God wants him to give his money?

Evangelists, surely you ought to trust the Lord to take care of you. And evangelists, of course, must trust the Lord, just as independent mission boards and radio preachers and the heads of great independent Christian schools must trust the Lord to move God's people to support their work. Well, why not have pastors trust the Lord, too? Why cannot pastors make their work so fruitful and trust the Lord so thoroughly that they can have the support of God's people on the merits of the case, instead of by a blind and artificial rule which the Bible itself does not give? No, it is far more selfish for anybody to require that all the tithes must come through the local church treasury than to say that individual Christians ought to be free to do what God leads them to do about supporting God's work, whether through the local church treasury or independent of the church treasury. The Holy Spirit is still able to show people what is right. And God is able to support all His workers who depend upon Him.

Q. "Are not nearly all the best Christian causes cared for through church budgets anyway?"

A. No, they are not. Charles H. Spurgeon of London raised the money for his great Metropolitan Tabernacle, the money for his Pastors' College, the money for his orphans home, the money for missionary support, very largely by the individual gifts of God's people as he preached all over the British Isles. In fact, gifts came to him, tithes and offerings, from all over the English-speaking world. Spurgeon himself left the Baptist denomination (the Baptist Union of Great Britain and Ireland) because of the "downgrade movement," which is another name for modernism. The causes that God led him to build were outside the denominational program and were not included in local church budgets.

George Muller, the founder of the orphan houses at Ashley Down, Bristol, England, received some seven and one-half million dollars as gifts from God's people to support his orphan homes and his mission enterprises. Seven and one-half million dollars came by individual gifts to this man of God who never took a collection but only prayed. And the gifts were all outside of denominational programs and practically all of the gifts outside of local church treasuries and budgets. People, led of God, sent money for the work which God had blessed and laid on their hearts.

The work of D. L. Moody—his giant revivals in England and America, his building of Y.M.C.A. buildings which won thousands of

souls in that generation, his building of the Northfield Schools and of Moody Bible Institute—was all done through the individual gifts of God's people, nearly all of it outside local church budgets and treasuries. Some churches now put Moody Bible Institute into the church budget, but through long years the work done by this great institution has been done primarily as God's people felt led to give individually, beyond their local church program and budget.

Even most of the denominational causes that have been blessed of God the greatest, have been founded through the gifts of God's people giving as individuals. That is the way Oberlin College was founded by Charles G. Finney. That is largely the way Southwestern Baptist Seminary was founded by B. H. Carroll. That is the way extensive home missionary and state missionary work was established among Southern Baptists, particularly in Texas under J. B. Gambrell and George W. Truett.

The work of Dr. Charles E. Fuller in the Old Fashioned Revival Hour broadcast has been carried on by the gifts of God's people, almost entirely independent of church budgets and treasuries. And so with the work of Dr. M. R. DeHaan, of Billy Graham, of Dr. Theodore H. Epp, and other best radio preachers. These works would never have been carried on and millions would never have heard a true Gospel over America if many of God's people had not felt led to give to these worthy causes not supported by denominational programs and church

budgets.

Bob Jones University; the Northwestern Schools, founded by Dr. W. B. Riley; Wheaton College; the Bible Institute of Los Angeles; Columbia Bible College; Providence Bible Institute; Houghton College; Tennessee Temple Schools; and many other good Christian institutions, have been supported mainly through the individual gifts of Spirit-led Christians who gave as God led them, to causes not in the local church budget.

Most of the great evangelistic campaigns have been supported by individual gifts, not by church budgets. Four-fifths of all the members of Bible-believing, evangelical churches in America came into these churches through revival campaigns. And in the tremendous majority of cases, those revival campaigns were supported by independent gifts of Christians; and the money often did not go through the church treasury and was rarely ever included in the church budget. The tremendous soul-winning work of Billy Sunday, Gypsy Smith, J. Wilbur Chapman, Mordecai Ham, Billy Graham, Bob Jones, Merv Rosell, Jack Shuler, Hyman Appelmann and many, many other great evangelists.

(Continued on page 11)

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Practical Questions on Giving

(Continued from page 10)

gelsists has been made possible only by the independent giving of Spirit-filled people with a burden for souls who felt led of God to give God's money to support soul winning.

The great China Inland Mission, the Sudan Interior Mission, with many other faith missions which, together, do a very large per cent of the actual soul winning on foreign mission fields, are supported principally by independent gifts of God's people, not by denominational programs and not primarily through church budgets.

To try to withhold support from the greatest soul-winning agencies in the world simply because they are not included in some denominational program and because they are not put in church budgets, would be a sin, and to follow that suggestion would do tremendous harm to the cause of Christ.

No, God's way is still best. People are God's stewards and they must give an account to God for how they use God's money. Hence they should get their instructions from God about where the money will best serve God's purposes in getting the Gospel to sinners.

Salvation's Superlatives

(Continued from page 1)

sure himself of eternal bliss, the Lord Jesus Christ would never have died so ignominiously on Calvary's rugged cross. But He did die, and the salvation provided through His death at so incalculable a cost is absolutely necessary in order for man to gain Heaven and escape Hell.

It is reported that there is currently a growing hunger for the things of God. The frustrations of our day have filled the air with dense perplexity. If there is such a hunger, if you have a longing for inward peace and security, let it be known that there is a guaranteed satisfaction awaiting the appropriation. God is able to do exceeding abundantly above all we ask or think. He is able to make His grace to abound unto needy hearts.

Because salvation is "so necessary," it becomes urgent that every one move without delay to receive it. It is so necessary for our present assurance and for our future realization. It is so necessary that we understand that man by wisdom cannot know God. It is necessary that we realize that no one can appropriate divine redemption for us. It is necessary that each one, individually receive Christ as his personal Saviour while there is time, place and opportunity. It is necessary that we quickly recognize the solemn importance which the eternal Godhead attaches to such a move of faith on the part of man. God is dealing in one particular way with the human race in this hour. He is not running earthly governments, though the power is of Him. He is not promoting industry, controlling finance or furthering commerce. What, then, is the stated emphasis of the Infinite with regard to His approach and appeal to mankind? He is calling out a people for His name! He bends, as it were, over the parapet of Heaven and tenderly and patiently entreats: "Wilt thou have my Son to be your Saviour?" The fact of the matter is that each individual must answer the piercing, penetrating question, "What will you do with Jesus, who is called the Christ?" Indeed, each IS answering the question either in attitude or action. Only eternity will reveal the unspeakable consequence of your answer and mine.

Salvation so Possible

The salvation which Jesus procured on Calvary's cross for all is "so great," "so necessary," and "so possible." It is so possible because God had made it available to all. It is simple enough for a child to grasp, yet sufficiently profound to stagger the keenest intellect. Its availability is seen in three scriptural suggestions: It is for every one that thirsteth. It is for whosoever believeth. It is for any one that cometh.

The universality of redemption's availability is beautifully supported by an all-inclusive invitation. The Spirit of God exhorts men everywhere to receive it. "Look unto me, all the ends of the earth," He appeals, "and be ye saved." This places the solemn responsibility entirely and unalterably upon each individual. No one need perish. Surely, the appeal could not be more impressive—more inviting: "Turn unto me!" "Look unto me!" "Come unto me!"

Is it not lamentable that man in all his need, in all his helpless hopelessness, spurns divine love and turns from its entreaty and offer? But never forget it, salva-

tion is available. The prophet of old put it this way: "It is nigh thee—even in thy mouth." He meant, of course, that it is not only in reach of man's faith, but it is possible of immediate appropriation and assimilation. "I am the door," Jesus added, "if any man enter in, he shall be saved."

This necessary salvation is available through the Word of God. It speaks for itself. It stands when other books fall. It lives when others die. It works when others fail. It has shone through the darkest prison walls and glowed through the densest clouds. Its attractive dignity and sweet wholesomeness give it a transcendent glory. It is the key to man's destiny and the basis of all enduring hope. It outlines the purposes of the Almighty and prescribes for the good of mankind. Its canonicity is accurate and its content is incontrovertible. It defies its critics and makes foolish their criticisms. It is the true standard for life and the right basis for judgment.

He who discards the Scriptures dispossesses himself of hope. He who denies the truth of God's Word denies himself the life which it alone provides. He who disregards its light walks in darkness. And why is this so? Simply because the availability of salvation is through the agency of the Bible. All life comes from seed. Spiritual or eternal life is no exception to this immutable law. In His parable of the sower, Jesus said, "The seed is the word of God." The Apostle Peter left this testimony: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." If you are in reach of the Scriptures, you are in reach of life—eternal life. And it is God's will and revealed plan that His Truth shall come within the reach of every heart. It is not His will that any shall perish, but that all shall come to repentance.

"Can you tell me, men of wisdom, Where the Saviour may be found?

You who search both earth and heavens

With your knowledge so profound.

'Nay, we cannot tell, oh stranger,' Cried those men who earthward plod;

True the voice of Scripture saith, 'Man by wisdom knows not God.'

Men of training, men of letters, They have failed to answer me;

My request has been most simple—

'Where can Christ the Saviour be?'

To God's Word I turn in sorrow, For my soul lies crushed within;

There in terms both plain and simple

I find pardon for my sin.

In His Word God tells the story Of His love for you and me;

How Christ died in substitution,

That from sin we might be free."

Salvation so Free

The salvation of God for the human race is termed "so great," "so necessary," "so possible," and "so free." The gift of God is eternal life through Jesus Christ our Lord. It is purely a gift. It can be neither purchased nor earned, for we are redeemed not with gold and silver, but by the precious blood of Christ. Salvation is all of grace.

"Where sin abounded, grace did much more abound." Time after time, it is emphasized that grace is amply supplied. Man is saved by grace and grace alone, and yet no sinner has gone too far; no sin is too great. It is true that sin abounds; it is also true that grace superabounds. Herein is the sinner's hope. Disillusioned, disappointed and discouraged with the way of sin and the deception of Satan, any one may know that the "life line" is extended. The Saviour reaches out in grace to rescue, and He has never failed in a single case.

During World War II, there was an acute shortage of electricity in the Niagara area of Canada, with legally enforced dimouts and the use of certain appliances rigidly restricted. There was, of course, measureless power pouring over Niagara Falls constantly—infinite more than the need, but it was not being appropriated. Instead, it rushed into the rapids of non-use and reached the whirlpool of lost energy. How strikingly illustrative is this of the unavailing, unaccepted, superabundant grace of God. Whether saving grace, sustaining grace, strengthening grace or satisfying grace—God's grace is available. This is what makes salvation "so free."

It is clearly seen that salvation is purely a gift. It should be equally clear that it is readily given. "To the weary and sin-bound who sought for His aid, did Jesus ever say 'No'? No, No! a thousand times NO! Jesus will never say 'no.' To those turning from sin, inviting Him in, Jesus will never say 'No.'" It was the Lord himself who declared, "Him that cometh to me, I will in no wise cast out."

Are you perplexed, friend, about this important matter? Well, do not make it difficult. The blessed Saviour of men has made it so plain, so simple. He desires to give you life. Nor does one have life until He gives it. He is its source. Simply receive it by faith, enter into its rich provisions, and learn its reality in your daily experience. It is sad indeed for anyone to be without the life of Christ when it is so possible and so free.

Salvation so Ignored

The salvation of the Lord for the human family is "so great," "so possible," "so necessary," "so free," and yet "so ignored."

One of the greatest mysteries of our age—of any age—is the patience of God. He offers, absolutely free, the wherewithal to make a sinner acceptable as a member of His family; to make a guilty one justified; to make a poor one rich in grace; to make a hopeless one joyously expectant. Yet, His offer is treated either with insulting silence or with deliberate rejection. This is due to satanic obstruction and to self-satisfaction. But whatever the causes, it is a sorrowful and an inexcusable state in which rejecters find themselves.

Just a moment of serious reflection will reveal how consequential is the matter. It is almost unthinkable that one can esteem it so lightly or ignore it so completely. If one accepts God's divinely-planned redemption, it places an infinite distance between that one and his sins. It presents the believer justified in the presence of God. If salvation is ignored—rejected, it places an infinite distance between him and God—and that eternally. Have you not heard the solemn words of Jesus on this point? "If any man dies in his sin," He warned, "Where I am, he cannot come."

No one to date has found a bonifide excuse for rejecting the Saviour. There is none to be found. The sturdy, stirring challenge of the prophet of old comes resounding down the corridors of time: "Turn ye, turn ye! for why will ye die?" The lateness of the day of grace and the conditions of the time in which we live should dictate a hurried decision to receive the Saviour by faith.

The world little knows, and, for the most part cares less, about the

true meaning of Christ's death at Calvary. The strong disapprobation of the Lord for sin is evidenced in His stern denunciation of it by what He willingly did there. The solemn ultimatum was, "The soul that sinneth, it shall die." In the preservation of His divine integrity, there could be no revocation. The plan of God at Calvary was to supersede this ultimatum by providing a suitable substitute for the sinner, thereby vindicating His justice and making possible an unconditional justification for the sinner. This is what He offers freely to all who will believe.

All who meet the Christ of Calvary and own Him by faith find in Him the full satisfaction for all

the deep needs of their souls. He is the world's only Saviour, man's only hope, and God's only offer. All of this, and infinitely more than human minds can comprehend is offered in the proclamation of the Gospel through the provision of God in Christ. The Holy Spirit stands by to make it a glad and glorious reality to the trusting one. Never forget it, the wisest move of which the faith of man is capable is to receive Jesus Christ as his Saviour and Lord.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

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Dr. Bob Jones Says:

When I founded Bob Jones University twenty-seven years ago, as I have told you before, I did not know much about education. I had just been a sort of rough-and-tumble evangelist holding revivals all over the country. I had been brought up to believe that if the average fellow told you he would do something, he would do it. I didn't realize how subtly the devil was working in educational circles; so, as we told you recently, we asked all of our teachers to sign our orthodox creed, and we took it for granted they would all live up to the creed. You will remember that I told you we had to discharge some of them the first two or three years that had no conscience about signing a contract and breaking it. I had learned from my evangelistic experience that an evangelistic emphasis was essential to any Christian program; so Bob Jones University, just after it started, sent out its preacher boys and students to win people to Christ. I, of course, knew that a man could not be religious if he did not have religion and he couldn't be a Christian if he didn't have Christ. One applicant for a position said one time that he did not believe our creed but that he could adapt himself. I told him, "You can't adapt to a Christian situation unless you have the adaptability in your heart. You have to be born again." A man who is not right with God could not fit in the atmosphere of Bob Jones University very long and be happy. A student who is unconverted and comes here cannot stay here very long unless he gets right with the Lord Jesus Christ. So Bob Jones University has given an evangelistic emphasis ever since it started. It has trained a large percentage of the evangelists in this country, and there are many graduates of Bob Jones University that are holding revival meetings all the time whose names never make the big headlines but who are winning thousands to Jesus Christ. We are

going to keep on keeping on giving an evangelistic emphasis; and remember, the time is coming when the evangelistic wave that is sweeping over America now will begin to subside. It always has been so, and it will be so again. When this happens, Bob Jones University will still be on the job training soul winners and will be insisting that every Christian's business is to win people to the Lord Jesus Christ.

Now, if you are interested in this kind of school and are interested in helping to train Christian leaders that will go out in the world with a love for sinners and a passion for lost souls, we would like to have you do two things:

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Second: Help us with our Student Loan Endowment Fund. Many of the finest students we have are not able to pay their expenses in full, but they can pay a part of their expenses; so if you will send us some money for the Student Loan Endowment Fund, we will be able to help those who are not able to help themselves. Remember that half of the money that comes in for the Student Loan Endowment Fund, unless it is especially earmarked, will go direct to the foreign mission field to get the Gospel out and get it out with an evangelistic emphasis and zeal. We thank you who have helped us in the past, and we thank you for what you are going to do in the future, and we thank you who have not helped us in the past but who are going to help us. Please let us hear from you. God bless you.

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Men Who Stood Alone With God

By Gordon Junk

Probably one of the main reasons why we like to be in the crowd is that we are not men of deep conviction. Occasionally we see an individual coming into a place where he is prepared to receive a broadside of criticism and abuse. That man is one who is held by powerful convictions.

Men who have made a great mark for God in the world have generally been those who have had to stand alone. Many leaders had to stand alone with God during their entire lifetimes. Moses was a classic example of this. Few of his fellows understood him and he was often misunderstood and misjudged. His course was a lonely one, and at times he had to depend utterly on God for vindication because of the jealousy of his most immediate associates. Abraham was another who had to walk a lonely pathway if he was to become the father of the faithful. It is less difficult, somehow, if there are others to share an experience with us, but to walk alone is not easy.

Think of David and his lonely vigil with the Lord, awaiting the crowning day in the kingdom. Even though anointed by the Holy Spirit he had to flee from that jealous monster Saul. Who could be more alone with God than Jeremiah, who had to endure the utmost rigors of suffering and persecution in order to be faithful to the commission given him from on high? The names of these men are famous to us now, but at the time the persecution was no romantic experience for them. What romance was there in the prison of Pharaoh where Joseph was held? He could have sympathized with himself, that he was the most oppressed man in creation, but he didn't; he stood in

that trying situation as a true witness—alone with God. He knew that God understood and was with him. That was enough.

Luther, in the dawning of a new age of Gospel light, had to tread this pathway, and so did Wesley, in the midst of a dead Christianity. Had they not been prepared to stand alone with God they would never have seen the great movements that came as the result of their witness. George Muller has left a great testimony to the world as to what God can do through the man who fully trusts Him, but his was a life that no other man could share fully with him. He had to stand in the sanctuary alone with God. We could continue the list of worthy souls. Livingstone was alone with God in Africa, Hudson Taylor likewise in China, and Judson in Burma. Had these men not gone through this experience there would have been no record to thrill us today.

Perhaps the loneliest man who ever walked this earth was the Lord Jesus Himself. His was not a temporary loneliness. He had to go to death and on the Cross to endure an experience that none of us will ever be called on to undergo. He endured spiritual death, for He was cut off from God His Father.

Do we seek the pathway of greatness? This, then, may be the price we shall have to pay. We shall have to be men with a mission; with great convictions; we shall have to be men who at times may have to stand alone, utterly alone, with God. In this way we shall be led to know Him in a mighty way, and there will be fruitage beyond all expectations.

The Golden Prayer Bowls

(Continued from page 5)

prayers of the saints, ascended up before God out of the angel's hand." Do you see that beautiful smoke? That cost callous knees and wet pillows with tears of agony—days and weeks and months of wrestling prayer to get anything into the golden vials. Let me go just a step further: "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer"—now mark, the censer had been filled with prayer, and now it has been poured out upon the golden altar: "And the angel took the censer, and filled it with fire of the altar"—that costly fire—"and cast it into the earth"—sent it back—"and there were voices"—what kind of voices? "O," one says, "I am a lost sinner!" Another says, "I have found Jesus! My sins are all forgiven." And another says, "O, sir, will you help pray for this dear friend?" "And there were voices, and thunders, and lightnings, and an earthquake," following the prayer that went up into the golden vials.

An evangelist had just closed a four-weeks' meeting. Some precious children of the Sunday School had been gathered in, but he said, "The revival is at an end; we can go no further—can't do any more." I stopped in town to rest a day or two on my way to a meeting, and was asked to preach. The minute I got in I could see that the net was full of fish, but there wasn't power to bring the net to the shore. And I said, "Now, there is that double parlor, and we are going in there to spend the whole of this night if Jesus does not answer sooner; you may rely upon it He will answer just as quick as He has got something He can use." One after another we poured out our souls there, calculating to stay all night unless there was some response sooner; and before half-past two Christ seemed to walk in among us, saying, "My children, I have got prayer that I can use, and you can put your heads on your pillow and go to sleep." Remember, Christ is the best friend you have;

and He will not keep you there a minute longer than you can be kept with propriety. I know I went home and slept sweetly. I said to the pastors, "How do you feel?" "Perfectly easy, sir. Perfectly easy." What did that mean? Just as quick as some real prayer had gone into the golden vials so that God had something He could use, something He has ordained He must have, then we could go and rest.

That night He sent conviction, like a chain shot of lightning, to the heart of Judge—. He was a bold sinner, the leaning post of the town; and he was converted. There was another prominent man in the place, and as soon as he heard of it, came and cursed us all, and said, "Judge—has made a fool of himself." I said, "Let the man curse; he will pray pretty soon." And it just took away the leaning post and swept like a tornado. But in the course of three or four days all the prayer that was in the golden vials was used up, if I may use that familiar expression. "Well," I said, "we know what to do. Now to the vestry." And fifty of us went in there and held on steadily to the promises of God and pressed our suit in prayer, until past midnight, when Christ said again, "Now you can go and rest, I have got something I can use." It swept again like a tornado; and the third night we went into the lecture-room with two hundred persons to fill the golden vials. And we believe there were a hundred-and-fifty men—hard, solid men in that town—converted to God. And friends, it was believed the work was over; and it was all over if God had not had more prayer.

I do not know as you will be pleased with me, but here is something I rely on. I do not rely on wonderful men—it is getting something into the golden vials. Now, friends, does your heart pray? Does your heart groan for the salvation of men? I want to know if there is a man or a woman but what would like to offer a little vocal prayer now; I will tell you what I want you to pray for: it is that God will pour His

Spirit out upon Saccarappa. And let your hearts be in it, and let it be a short prayer. I would recommend, in such a meeting as this, that you stand on your feet and recline your head. You can see by my kneeling that I am a great friend to kneeling. When I was in Richmond they would all kneel down, and then one would get up off his knees and pray and kneel down again; and then the next one would get up and pray, and so accommodate his body to the necessity of the hour. Is there any man here that would like to offer a vocal prayer? Does your heart groan for the salvation of souls? Suppose we do not pray for ourselves here now—we will have some other time to do that—but, "Lord, pour the Spirit upon this town." Let any person pray that believes God is able and willing to do it, and you want Him to do it.

"O Lord, our Heavenly Father, we wish to know how to pray. We pray Thou wilt teach us how to pray. We believe, help Thou our unbelief. We pray, O Saviour, Thou wilt now hear us, and that the Spirit Himself may come into our midst. O Lord, bless the word that was preached tonight; bless it to those that have gone out from this room. May conviction that shall bring them upon their knees follow them and bring them into Thy kingdom. Let these coming days witness a marvelous work in our midst, and we will give Thee all the glory. Amen."

"O blessed God, Thou hast said that when the Spirit should come He will convince of sin, of righteousness and of judgment. O God, pour the awakening Spirit upon the people. Go up and down these streets and visit these homes. Awaken a deep conviction of sin in the hearts of this people, O Lord. The best men of our streets, and those who are busily employed—may they on the morrow be deeply impressed and be led to cry out, 'What must I do to be saved?' Lord, we do ask it in Jesus' name. Amen."

"We pray Thee, O Lord, that Thou wouldst grant to take us just as we are and direct us by Thine own wisdom and Thy true Spirit, so we may know just what is our duty, that we may be ready to use every opportunity and advantage that is afforded us. Make efficient workers for Thyself in the bringing of men who walk in darkness into Thine own light, and rescuing them from the power of Satan, that they may have an inheritance among them that are sanctified through Jesus Christ. Amen."

"O Father in Heaven, we do pray Thee tonight that Thou wilt go through our midst and see the desire of our heart, great as it is, fulfilled, that we may see those who know Thee not, coming to Thee, O Father, to work in this place, we pray Thee, with Thy Holy Spirit. Thou knowest it has long been the desire of our heart to see souls coming to Thee. Now, Father, we pray Thee to grant us a willingness to do our duty. Strengthen and keep us, and at last receive us home to Thyself; for Jesus' sake we ask it. Amen."

"Merciful Father, we thank Thee for the gracious and heavenly words that we have heard, and the information to our hearts. We pray Thee that the Holy Spirit may come and Thy blessing rest upon all Thy people; and may sinners be converted to Thee, that there may be joy in Heaven and upon earth. Bless us as we need. O Heavenly Father and gracious Saviour, come now and bless all Thy people, and grant Thy gracious Spirit to be poured out with a wonderful blessing. We ask it in the name and for the sake of Christ. Amen."

(From the book, WINNING SOULS, by A. B. Earle, D.D. Now out of print.)

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